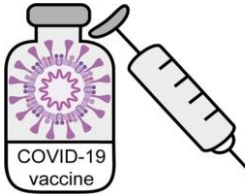


*A REFUTATION OF THE BAATIL OF A
MUNAAFIQ*

FLEEING FROM THE QADR OF ALLAH TO THE LAP OF IBLEES

PART 1



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INTRODUCTION

“Do not trade My Aayaat for a miserable price, and fear Me. Do not cloak the Haqq with baatil and do not conceal the Haqq whilst you are aware.”
(*Al-Baqarah, 41 and 42*)

OBFUSCATION OF THE HAQQ WITH FALSEHOOD

The *munaafiq* Karaan and others of his devilish ilk – all members of *Hizbush Shaitaan* (*The Legion of the Devil*) – in a bunkum article captioned, *Fleeing from Fate to Fate*, saturated with his claptrap satanic logic, made an abortive attempt to obfuscate the stance of Allah’s Shariah – the Qur’aan and the Sunnah – with stupid misinterpretations, let loose as red herrings, to confuse the ignorant and the unwary. He has cited many Hadith narrations in his kufr attempt to scuttle the conspicuous Sunnah of Rasulullah (Sallallahu alayhi wasallam) and of the Sahaabah, and of the whole Ummah – the Sunnah which has reached us reliably by way of authentic transmission.

With flaccid stupidities has he miserably laboured to confuse two separate, distinct issues in a dastardly attempt to pull wool over the eyes of those who are

unable to apply their minds constructively for proper comprehension of the Shariah. The munaafiq-murtad has embarked on conspicuous futility in his bootlicking exercise to accord Islamic acceptability and respectability to the host of glaringly kufr so-called 'covid' protocols which his atheist masters have vomited into his mouth, and which he has disgorged in the form of satanic excrement.

With his narrative of conspicuous Baatil the munaafiq has attempted to divert the focus of Muslims from the actual issue. His narratives are all red herrings designed to confuse and divert the mind from the reality. In this satanic story of the covid plot of the shayaateen who have masterminded the covid conspiracy, the jaahil munaafiq has presented in his stupid article a number of Ahaadith which have no relevancy to the *fitnah* which has overwhelmed the stupid masses of the Ummah.

He has misinterpreted and misused a statement of Hadhrat Umar (Radhiyallahu anhu) in his sinister attempt to eke out capital for the accommodation of the beliefs and practices of the atheists. He has sought to override the explicit command of Rasulullah (Sallallahu alayhi wasallam) and the confirmed Sunnah of our Nabi (Sallallahu alayhi wasallam), the Sahaabah and the Ummah, with his misinterpretation

of Hadhrat Umar's statement, viz., "*I am fleeing from the Qadr of Allah to the Qadr of Allah.*" With his fallacious misinterpretation has he laboured to justify all the haraam covid Satanist protocols which have been distributed by the Pharma Cartel, Bill Gates and others of this ilk for dissemination to the unwary and ignorant Muslim community.

Spinning the Ahaadith of Rasulullah (Sallallahu alayhi wasallam) to suit the satanic narratives and stupid theories of the atheist Plotters against mankind, this Karaan character succeeded in only exhibiting his satanic sciolism which constrained him and the other Zanaadaqah of the bogus MJC outfit to recklessly embark on a culture of Kufr which they, at the behest of their atheist masters, initiated with their voluntary closure of the Musaajid followed by the abrogation of the Fardh Jumuah Salaat and the Five Daily Fardh Salaat which have to be incumbently executed in the Musaajid. With the introduction of the satanic protocols they perfected their culture of Kufr.

The miserable Munaafiq wrote his stupid article with the sole motive of accommodating the avalanche of Kufr beliefs and Kufr practices of the Pharma Cartel. In the satanic process to accomplish this objective, he had to perpetrate the perfidy of denying the validity of the *La Adwaa* (*There is no contagion in disease*)

doctrine explicitly and emphatically declared by Rasulullah (Sallallahu alayhi wasallam). Without any vestige of fear for Allah Ta'ala, he has shamelessly mutilated the interpretation of the Ahaadith only for finding 'islamic' basis for promoting what the enemies of Allah Azza Wa Jal and the enemies of humanity have conspired.

The achievement of his satanic objective relies on scuttling the concept stated in the authentic *La Adwaa* Hadith. With these two terms inspired into his heart by Allah Ta'ala, Rasulullah (Sallallahu alayhi wasallam) presented the principle on which Muslim reaction and action are to be based when an epidemic is decreed by Allah Ta'ala. As for the structure to be raised on the foundation of this divine principle, the glittering Sunnah of our Nabi (Sallallahu alayhi wasallam), of the Sahaabah and the Salafus Saaliheen stands out most conspicuously.

Those whom Iblees succeeds in deflecting from the Sunnah – from Siraatul Mustaqeem – are firmly journeying along the pathway to Jahannam and everlasting damnation in the Aakhirah. Karaan and all other such despicable and detestable shayaateen masquerading as Muslims are cogs in the plot of Iblees to undermine and destroy Islam, but they cannot

succeed, for Allah Azza Wa Jal says in His Sacred Kalaam:

“They intend (plot) to extinguish (obliterate) the Noor (Shariah) of Allah with their mouths whilst Allah will complete His Noor even though the unbelievers abhor it.”

While the objective of the Ahaadith and Qur’aan is the provision of *hidaayat* – to show and guide Muslims along the Road leading to Jannat and everlasting salvation in the Hereafter, this miserable specimen of insoforia utilizes the *Nusoos* of the Shariah for the attainment of sinister and despicable worldly and *nafsaani* goals. He has undertaken the shaitaani task of promoting the wares of the Pharma Devils with the Ahaadith of Rasulullah (Sallallahu alayhi wasallam).

This satanic pursuit by so-called ulama is to be entirely expected, since it is one of the Signs of the Hour. In this regard the Hadith of our Nabi (Sallallahu alayhi wasallam) states that *Ilm of the Deen will be acquired for purposes other than the Deen, and that the amal of the Aakhirah will be used for the attainment of worldly goals*. This has in fact become the despicable profession of the vast majority of the so-called ulama fraternity of this era.

In his silly essay it is clear that he sniffed around stupidly to find evidence to support the kufr narratives of the cartel of atheists who have plotted the bogus ‘pandemic’, the objective of which is the multi-billion dollar or multi-trillion dollar Devil’s Potion fraud – the vaccine filth and poison. His fallacious interpretation of the Ahaadith confirms his lack of perspicacity, i.e. he demonstrated his lack of *Aql* with the bunkum he has written. Insha-Allah, we shall adequately rebuff and neutralize his kufr twaddle with which he twiddled in the Shariah of Allah Ta’ala.

Only a man who cavorts with Iblees will resort to flapdoodle and flaccid argumentation to sustain the theories and practices of the atheists. No true Mu’mín will become infatuated with the satanic excrement disgorged by a brain vermiculated and necrotized by *Takhabbatus Shaitaan – the evil touch/spell of the devil*.

The ultimate objective of the epigenetic process to which these agents of Iblees are subjecting the Ahkaam of the Shariah is the formation of a new kufr product which they will term ‘islam’.

FROM THE QADR OF ALLAH TO THE QADR OF ALLAH

Commencing his *baatil* article, Karaan says:

“The artwork on the cover represents the golden words of Amir al-Mu’minin Sayyiduna Umar ibn al-Khattab: “We flee from Allah’s Qadar, to Allah’s Qadar”...

He has fallaciously attempted to justify the protocols of the atheists on the basis of this statement of Hadhrat Umar (Radhiyallahu anhu). Briefly, Hadhrat Umar (Radhiyallahu anhu) had made this statement when he had decided not to enter the plague-ravaged city. When Hadhrat Ubaidullah Bin Jarraah (Radhiyallahu anhu) who was the governor and commander expressed surprise at the decision of Hadhrat Umar (Radhiyallahu anhu), Hadhrat Umar (Radhiyallahu anhu) said: *“We flee from the Qadr of Allah to the Qadr of Allah.”*

This statement was made by Ameerul Mu’mineen on the basis of the Hadith which Hadhrat Abdur Rahmaan Bin Auf (Radhiyallahu anhu) had narrated on the

occasion of the Plague of Amwaas which was ravaging the region. Both senior Sahaabah (Hadhrat Umar and Hadhrat Bin Jarraah) had hitherto been unaware of the Hadith in which Rasulullah (Sallallahu alayhi wasallam) had commanded that one should not enter a plague-stricken area nor flee from that area.

Thus, Hadhrat Umar's departure without having visited the plague-stricken city was in obedience to the Command of Allah Ta'ala stated by Rasulullah (Sallallahu alayhi wasallam). It was the decree of Allah Ta'ala not to enter the city. Therefore, in not entering the city, Hadhrat Umar (Radhiyallahu anhu) was acting in submission to the decree of Allah Ta'ala. Both acts, not fleeing from the place and not entering the area, were commands of Allah Ta'ala.

Since Hadhrat Ibn Jarraah (Radhiyallahu anhu) was not aware of the Hadith, he described Hadhrat Umar's departure as a flight from Allah's decree, that is, the decree of the plague. In response Hadhrat Umar (Radhiyallahu anhu) implied that whilst the plague was Allah's decree, not entering the city was also Allah's decree. Thus, it was due to submission to Allah's command that he did not enter the city, not because he feared Maut or because of the convoluted idea of 'saving life' in ways not viable and not

permissible in terms of the Shariah such as the devil's agents are advocating today.

If his decision not to enter the plague-stricken city was the effect of fear for death or fear for contracting the disease, then this would have been his reaction and the reaction of the Sahaabah when they were apprehended by epidemics.

Far, extremely far from the remotest idea of Hadhrat Umar's departure being constrained by fear for the disease, is the following episode:

Once when Hadhrat Umar (Radhiyallahu anhu) was very ill, some Sahaabah advised that he should call a physician.

Hadhrat Umar (Radhiyallahu anhu) responded: "If I know that my cure is in lifting my hand and touching my head, I shall not do so." In other words, he told them to forget about calling a doctor. He was not prepared to even lift his hand to remove the 'gift' of the sickness which Allah Ta'ala awarded him. This was the degree of contentment of a man whose heart was over brimming with Divine Love.

But nothing of the sort was undertaken. The Sahaabah did not flee from a plague-ravaged area where they

happened to be when the plague struck. During the final moments of his *Maradhul Maut*, Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) who was a victim of the plague for which he had made dua, said to Al-Haarith Bin Umairah (Radhiyallahu anhu): *“Beware of the slip of the Aalim and the disputation of the Munaafiq.”*

This Munaafiq – Karaan – has distorted the purport of Hadhrat Umar’s statement to impugn Rasulullah’s categorical rejection of the kufr contagion concept, his motive being to pull wool over the eyes of Muslims. With his arguments he seeks to deflect the minds of people from the satanic covid predicament in which they find themselves today.

What exactly is the meaning of Hadhrat Umar’s statement? From what did he ‘flee’ and to what did he ‘flee’? The convoluted idea of kufr which the Munaafiq endeavours to convey is that Hadhrat Umar (Radhiyallahu anhu) by not having entered the plague-stricken city was fleeing from the plague because it was contagious, and it was for this reason that our Nabi (Sallallahu alayhi wasallam) had forbade entry into such an area. But this idea is blatantly false. Hadhrat Umar (Radhiyallahu anhu) refrained from entering the city because Rasulullah (Sallallahu alayhi wasallam) had forbidden it. Thus, his so-called ‘flight’ was fully within the confines of the Shariah.

The meaning of Hadhrat Umar's statement simply is to operate within the ambit of the Shariah. Since his 'flight' was due to a Shar'i command, it was valid and may not be utilized as a basis for negating another *Hukm* of the Shariah, viz., Rasulullah's rejection and condemnation of the *shirki* belief of contagion. When the Shariah orders, 'Flee!', then we flee. If the Shariah orders, 'Stay!', then we stay. If the Shariah orders, 'Kill!', then we kill. If it orders, 'Don't kill!', then we refrain from killing. If the Shariah orders: 'Perform Salaat.', then we perform Salaat. If the Shariah says, 'Salaat is haraam', then we refrain from such haraam salaam.

The obligation of the Mu'min is to submit and obey. In his 'flight', Hadhrat Umar (Radhiyallahu anhu) did not perpetrate any haraam act. He did not 'flee' from the Shariah towards kufr. But this miserable Munaafiq cites Hadhrat Umar (Radhiyallahu anhu) in his shaitaani attempt to justify his own flight from Islam to kufr – from the Shariah to kufr – the kufr which the atheists vomited into his mouth. The difference between the two 'flights' is an unbridgeable chasm. While Hadhrat Umar's 'flight' was valid and perfectly in consonance with the relevant Shar'i command, the 'flight' which the moron advocates is blatant kufr. His 'flight' is not 'fleeing from the Qadr of Allah to the

Qadr of Allah’. On the contrary, it is fleeing from the Qadr of Allah into the jaws of satanism and kufr. The Munaafiq flees from the Nooraani Protocols of the Deen to the dark and evil protocols of Iblees disseminated by his atheist agents.

Now we see the Munaafiqeen – Karaan, Reverend Bham, MJC, NNB jamiat, UK Wifaaqul Ulama, the Clown Menk, Taqi Uthmaani and the rest of Hizbush Shaitaan – fleeing from the Shariah with an intense aversion for its *Ahkaam*, and adopting the protocols excreted by the atheists. Is this the meaning of “fleeing from the Qadr of Allah to the Qadr of Allah”?

After his ‘flight’ to the Qadr of Allah, Hadhrat Umar (Radhiyallahu anhu) did not introduce satanic convolutions. He did not discarnate the Shariah to load it with the kufr protocols of the atheist masters of Karaan. The kufr protocols shoved into the Musaajid are piles of festering shaitaani excrement which have sent all the Musaajid Malaaikah into a hasty flight from the Musaajid. In consequence of the flight of the Malaaikah from the kufr-filled Musaajid, the vacuum is filled by the shayaateen as explicitly mentioned by our Nabi (Sallallahu alayhi wasallam). All the large satanic gaps are filled with devils who tear apart the hearts of the Mu’mineen with mutual enmity as stated by Rasulullah (Sallallahu alayhi wasallam).

It is vital for the sustainment of correct Aqeedah to understand that Hadhrat Umar's 'flight' did not create a mutilation of the *ahkaam* of the Shariah. His 'flight' unto the Qadr of Allah, on the contrary, solidified the *Ahkaam* both in the letter and in the spirit, the latter drawing Muslims to the Musaajid with greater frequency and in greater numbers. They would huddle together in the Musaajid imploring forgiveness and relief from Allah Ta'ala.

The consequence of Hadhrat Umar's 'flight' was not the closure of the Musaajid, the cancellation of Jumuah Salaat, the abrogation of the Waajib daily Jamaat Salaat, the transformation of the methodology of Dua and the cancellation of Musaafahah/Muaanaqah, etc. – all such satanism is at the behest of the atheists.

The 'flight' of Hadhrat Umar did not induce an attitude of aversion for Wudhu, and an attitude of deference and preference for the use of haraam satanizers (the so-called sanitisers). The 'flight' of Hadhrat Umar (Radhiyallahu anhu) did not bring about an aversion for the Qur'aan Majeed.

Copies of the Mushaf have been discarded and removed from some Musaajid in submission to the

kufr protocols which the Munaafiqeen have introduced in some Musajid which they have transformed into weird temples with all the covid protocols of the atheist Shayaateen.

The ‘flight’ of Hadhrat Umar (Radhiyallahu anhu) did not make the Musjid an object of aversion by the kufr belief of the Musjid being a ‘super spreader’ of disease in stark rejection of the Hadith of our Nabi (Sallallahu alayhi wasallam) who stated explicitly that disease/calamity descending from above is deflected from the Musjid and its inhabitants.

In a nutshell, the ‘flight’ of Hadhrat Umar (Radhiyallahu anhu) did not pillage and plunder the Shariah. On the other hand, the flight of the Munaafiqeen from the Shariah to Kufr – to the dictates of the atheists – led to the dismantling of the Shariah and its substitution with kufr beliefs and weird temples.

Muslims should constructively apply their minds to understand what exactly this Munaafiq is saying, conveying and dissonantly implying by using Hadhrat Umar’s statement as a red herring to deflect focus from the real issue with which the Ummah is confronted today in this era of the bogus ‘pandemic’.

It devolves on this moron Munaafiq to explain his own flight. How does his flight compare with the ‘flight’ of Hadhrat Umar (Radhiyallahu anhu)? Where did this Munaafiq flee to from the Qadr of Allah Ta’ala? While the ‘flight’ of Hadhrat Umar (Radhiyallahu anhu) having the full backing of the Shariah was halaal and necessary, the flight of the Munaafiqeen is nothing other than abandonment of the Shariah, hence Haraam.

Thus, the two flights should not be confused with oblique mental vision or cognitive dissonance which always blurs the understanding of people. The ‘flight’ rhetoric of the Karaan shaitaan is a canard designed to confuse Muslims by deception that Islam permits its Shariah to be overhauled to conform with the kufr theories, concepts and protocols of the atheists whereas the perfection and immiscibility of this Deen are declared by Allah Azza Wa Jal in His Glorious Qur’aan Majeed:

“This Day have I perfected for you your Deen and (on this Day) have I completed for you My Favour, and have chosen Islam as (your) Deen.”

Finality of Nubuwwat clinches the issue. It confirms that regardless of any contingency or expediency, there is absolutely no need to look askance at the atheists and kuffaar for direction and directive. Their behests

are satanic. Islam is the *Huda* of Allah Ta'ala. What we are required to do during this bogus covid conspiracy is in the Divine Shariah.

We are not in need of the protocols of the atheists. Our protocols are all in the Shariah. Allah Ta'ala calls on us to guard the Deen zealously.

WHAT IS THE REAL ISSUE?

What is the real issue the Ummah is today confronted with regarding the 'pandemic'?

Since the Munaafiqeen serfs of the atheists are absolutely bereft of any Shar'i daleel to support even a single one of the gamut of kufr covid protocols, they resort to claptrap shenanigans to pull wool over the eyes of unsuspecting, unwary and ignorant Muslims. Their impuissance in this sphere has constrained them to resort to the trick of deception to render the kufr protocols anodyne for the inhibitory warnings of the Muslim conscience.

In view of the natural propensity of Imaan to repel kufr/baatil even if the rustic Muslim mind of the ignoramus is incapable of comprehending the kufr offered to him, the Munaafiq Karaan as well as other morons of his kind, have employed academic technicalities and misinterpretations to cloud the issue thereby adorning their fallacies with a flimsy outer 'deeni' façade to deceive and misguide Muslims.

The entire essay of the Munaafiq in which he has cited 40 Ahaadith with their overload of interpretations, is designed for deflecting the focus of Muslims from the

real issue/contingency, and from the guidance of Allah Ta'ala to be adopted by Muslims in such matters with which the Ummah is confronted.

The issue with which we are confronted is NOT technical arguments befitting only Madrasah students, and which have *absolutely* no relevance to the problem and its solution. It does not devolve on us to indulge in the diversion of academic technicalities which are bereft of substance for an issue which is of practical concern. The issue is not for us, after fourteen centuries, to search for ways to reconcile seemingly contradictory Hadith narrations. These academic issues were settled and terminated many many centuries prior to this bogus pandemic. *The issue is: How are we supposed to react and conduct ourselves in an epidemic?*

This is the issue, not the academic technicalities which the Munaafiq has proffered in his perfidious attempt to deflect from the Shariah so as to find accommodation for the kufr protocols of the atheists. His entire essay is a redundant exercise which has no relevance to the problem at hand. Its only objective is to obfuscate and to deflect the focus from the real issue.

The issue is that the atheists have devised protocols for our acts of Ibaadat, for our Musaajid and for even our

Aqeedah. Everyone is aware of these satanic protocols, and every true Mu'min is revolted by the host of satanism which Muslims are expected to submit to by the atheists. The Munaafiqeen such as Karaan & Gang, believe that all these protocols are 'islamic' and 'waajib' to follow. On the other hand, those who are Mu'mineen believe that all the protocols are kufr and haraam.

On the occasion when Rasulullah (Sallallahu alayhi wasallam) was despatching Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) to be the Governor of Yemen, he (our Nabi) asked Hadhrat Muaaz (Radhiyallahu anhu) for his conduct when confronted with an issue/problem. He replied that he would search for the answer in the Qur'aan, then in the Sunnah, and if there is no explicit mention in these two primary sources of the Shariah, he would resort to Ijtihad. Rasulullah (Sallallahu alayhi wasallam) approved of this methodology.

It is Waajib for Muslims when confronted by an issue to seek the solution in the Sunnah – the Sunnah which is the practical Tafseer of the Qur'aan Majeed. Instead of searching in the Sunnah for direction regarding this hallucinated pandemic, the Munaafiqeen turn askance to the atheists for direction and directive despite the Sunnah having the answer for the issue. On the other

hand, the Mu'mineen seek the answer and solution in the Sunnah, and they find it there.

Although the Munaafiqeen are aware of the Shariah's directive during plagues, they cancel the Shariah's orders and substitute these with the Devil's Protocols acquired from the atheist agents of Iblees. Plagues are not new developments. The Muslim World was ravaged many times by severe epidemics which make nonsense of today's so-called 'pandemic'. The reaction of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah during epidemics is clear and well-known. Muslims are obliged to adopt the Sunnah and conduct themselves during this 'pandemic' as the Sahaabah had done.

Now when the Sunnah is extant, and there is a clear pattern in the Sunnah to follow during epidemics, what constrains Muslims to ignore the Sunnah protocols and to adopt the protocols of the atheists? Regardless of the seemingly contradictory Ahaadith on the issue of diseases, there is no difference regarding the Sunnah for practical adoption during an epidemic.

Why is this Sunnah shunned, deprecated, and substituted by the 'sunnah' of the atheists? The Sunnah of Rasulullah (Sallallahu alayhi wasallam) and his Sahaabah during epidemics is well-known. There is

no conundrum in it. The Munaafiqeen too are aware of the irrefutable facts of the issue. During epidemics, the Musaajid were not closed. Devil's distancing was not observed. Faces were not muzzled with the devil's nikaab. Not a single one of the protocols devised by the Pharma Terrorists was adopted during epidemics.

What flaws does the Munaafiq discern in the method and conduct adopted by Rasulullah (Sallallahu alayhi wasallam) during plagues?

With regard to the quarantine nonsense, the Qur'aan Majeed explicitly condemns and prohibits it. Yet, the Munaafiqeen see goodness and cure in this method and other methods of the atheists. If there was goodness in quarantine why did Allah Ta'ala kill the 20,000 inhabitants of a town who had fled to the mountains in fear of Maut when a plague struck the town? In the valley where they had adopted self-quarantine, Allah Ta'ala decreed: "*Perish!*" Every one of the 20,000 perished.

Maut is decreed: "*No person will die except with the permission of Allah at the appointed time.*" Fleeing from Maut is not a valid or permissible method for 'saving life'. Devil's distancing, devil's nikaab and satanizers, etc. are not lawful precautionary methods in terms of Islam for combating the plague. In fact there

are no methods of treatment, and no cures for a plague because, according to Rasulullah (Sallallahu alayhi wasallam) Allah Ta'ala sends the plague for two reasons. It is either an *Athaab* (*Punishment*) or *Shahaadat* (*Martyrdom*). There is no third reason. Thus, the plague takes in its stride only those earmarked by Allah Azza Wa Jal. It is extremely selective in its attack. It does not afflict people haphazardly. Its course is plotted by Allah Ta'ala.

The only method adopted by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah during a plague was increased presence in the Musaajid. Ibaadat was increased and I'tikaaf in the Musaajid had become the salient act of Ibaadat. The Command of Allah Azza Wa Jal cannot be thwarted with the protocols of the atheists. Fleeing from the Qadr of Allah to the lap of Iblees will not avail.

In the copro-concept of the Munaafiq acquired from his atheist bosses, the flight is of an entirely another kind. While the 'flight' of Hadhrat Umar (Radhiyallahu anhu) was from the Qadr of Allah to the Qadr of Allah, the cowardly flight of these copro-agents of the devil is a flight from the Qadr of Allah to the lap of Iblees. They plunge headlong into the cauldron of kufr of Iblees.

THE RED HERRING OF THE 40 AHAADITH

The presentation of the 40 Ahaadith by the Munaafiq Karaan after subjecting these narrations to the perversity of misinterpretation is a red herring to deflect the focus of the mind from the actual issue of contention. That issue is the Sunnah of Rasulullah (Sallallahu alayhi wasallam) to be adopted during a plague. The Sahaabah were well aware of these Ahaadith. While these Ahaadith emanated from Rasulullah (Sallallahu alayhi wasallam), he and his Sahaabah did not strike a 'balance' for reconciliation in what the copro munaafiqs see conflict.

Our Nabi (Sallallahu alayhi wasallam) presented to the Ummah by way of practical demonstration the method we have to observe during a plague just as his Sunnah covers every other aspect of our lives. It is indeed perfidious and satanic to interpret these Ahaadith for securing the satanic objective of scuttling the Sunnah. It is high treason to use the Ahaadith of Rasulullah (Sallallahu alayhi wasallam) against him and for negating his Sunnah. This is precisely what Karaan, the copro Munaafiq has excreted in his lousy essay in which he demonstrates blithe preterition for the Sunnah which he has struggled abortively to sweep

under the rug of his misinterpretation. In so doing he has tainted himself beyond redemption. His kufr is foul.

In a disingenuous attempt has he kicked up smoke to blur the reality, which is submission to and adoption of the Sunnah. Just as it is imperative to adopt the Sunnah for Salaat, Saum, Hajj, etc., etc., so too is it incumbent to observe the Sunnah *tareeqah* when a plague strikes. It is haraam to trench the Sunnah with interpretation. Assuming a Hadith or some Ahaadith are in open conflict with the Sunnah as it has been transmitted down the centuries by way of reliable and authentic transmission, the Sunnah – the Shariah comprising of the Qur’aan and Ahaadith – will not be set aside. Precisely for this reason do the senior Muhadditheen say, after having included an authentic Hadith in their compilations: *“The amal of the Ulama is not on this Hadith.”*

Ulama in this context does not refer to the copromolvis, copro-sheikhs, paper mujtahids and the like whose brains and hearts have become darkened and deranged with stercoraceous substances urinated into them by Iblees. Ulama in the context refers to the Aimmah Mujtahideen and the Fuqaha of the Salafus Saaliheen era.

It is blatantly satanic to present a Hadith or a Qur'aanic Aayat to cancel or abrogate a Shar'i Hukm which has been practiced by the Sahaabah and the entire Ummah for more than 14 centuries. But in order to accommodate the protocols of the atheists and to further elevate it on to a Shar'i pedestal, the villainous Munaafiq has cast a deliberate blind eye at the Sunnah and has abortively resorted to baseless interpretation to befuddle and fool ignorant Muslims into believing that the satanic kufr protocols of the atheists are within the ambit of the Shariah. His entire essay is an argument to scuttle the Sunnah.

Consider the Qur'aanic Aayat in which Allah Ta'ala narrates some of His bounties:

“And, (of His bounties) are the fruits of date trees and grapes from which you make intoxicating beverages (wine) and wholesome rizq.”

(An-Nahal, Aayat 67)

Copro characters and those whose hearts are mangled with satanism can utilize this Aayat for claiming that intoxicating wine is ‘halaal’ since Allah Ta'ala enumerates it among His bounties. But the Ummah knows and understands that since the era of Rasulullah (Sallallahu alayhi wasallam) wine was haraam and so will it remain until the Day of Qiyaamah

notwithstanding this Qur'aanic Aayat describing it as a bounty of Allah Ta'ala.

While characters of Karaan's ilk can use this Aayat to scuttle the Shariah's prohibition of liquor, just as all the rubbishes have used Ahaadith to scuttle Jumuah Salaat and the daily Jamaat Salaat, and to close the Musaajid, the Ummah will understand the deviation of the Satanist who ventures such a copro 'fatwa'. This Qur'aanic Aayat may not be used to scuttle and cancel the Shariah's prohibition. No amount of interpretation, misinterpretation and skulduggery will achieve the pernicious objective of abrogating the Shariah's prohibition of liquor. There is absolutely no scope in Islam for interpolating, cancelling or abrogating anything of the Sunnah or Shariah. The Sunnah is cast in Heavenly mould.

The differences of the Ulama in the interpretation of the Ahaadith which seemingly conflict with the *Laa adwaa* Hadith in the attempt to proffer reconciliation have no bearing on the validity of the Sunnah. Such differences do not permit setting aside the Sunnah practice and that too for the sake of the kufr of finding accommodation for the satanic protocols of the atheists. The Sunnah remains intact and sacrosanct regardless of the differences in the interpretation presented by the Authorities of the Shariah.

It should be understood that despite all the different interpretations, the Authorities of the Shariah never advocated the slightest departure from the Sunnah. They did not for example opine the permissibility of devil's distancing in the Salaat rows on the basis of 'fleeing from the leper'. They did not accept permissibility for muzzling the face with the devil's nikaab on the basis of narrations which appear to uphold a view of contagion. There is not a single Faqeeh, Muhaddith, Mufasssir, etc. who had utilized any of the Hadith narrations to justify any departure from the Sunnah which in this case is to flock to the Musaaqid; to perform Salaat shoulder to shoulder; to act in the way Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah conducted themselves during a plague.

For keeping the mind's focus on the real issue of contention, remember that the fulcrum of the dispute is the kufr methodology which the munaafiqeen have introduced into the Musaaqid at the behest of their atheist masters whose boots and hinds they are licking in pursuit of their worldly and nafsani goals.

Regardless of the differences in the opinions of the Ulama (i.e. the true Ulama) pertaining to the *La Adwaa* Hadith, and regardless of some Ahaadith which

superficially spawn the idea of contagion, e.g. *'Flee from the leper'*, these factors had never culminated in the destruction of the Sunnah method of performing Salaat nor in the closure of the Musaajid nor in the introduction of devil's distance nor in any of the kufr measures of the atheists whom these munaafiqeen are bootlicking.

It is of imperative importance for sustainment of Imaan to understand that it is Waajib for us to follow the Sunnah which Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah had adopted during epidemics. Their *tareeqah* may not be discarded and eliminated on the basis of Hadith narrations which neither Rasulullah (Sallallahu alayhi wasallam) nor the Sahaabah understood to mean what the Mafia conglomerate of Munaafiqeen labour to create in the furtherance of the Bill Gates vaccine plot. The Qur'aan Majeed repeatedly commands: *"O People of Imaan! Obey Allah and His Rasool....."*

Now when in the very vortex of a plague, Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the Salafus Saaliheen never changed the form of Salaat, never closed the Musaajid, never cancelled the daily Jamaat Salaat, never abrogated Jumuah Salaat, and never introduced any of the devil's protocols which the Munaafiq advocates, then by what stretch of Imaani

logic can this deluge of satanism ever be justified? And despite them all being aware of the 40 Ahaadith which the Munaafiq Karaan proffers as a red herring on behalf of his atheist masters, not the slightest change in any act of Ibaadat was effected.

Explaining the attitude and practice of the Sahaabah during the plague of Amwaas, Muhammad Bin Abdur Rahmaan Qurashi says in *Shifaaul Qalb*:

“The people during the plague were on a wondrous (great) goodness: They enlivened the nights (i.e. spent the nights in Salaat), fasted during the day, gave Sadqah (in abundance) and made Taubah.....We abandoned (our) homes and made the Musjid incumbent on us.”

We proffer double assurance that these Sahaabah were fully cognizant with the 40 Ahaadith which Karaan, the Munaafiq-in-Chief of the carrion-certifying cartel (MJC) has presented as a red herring to pull wool over the eyes of unwary and ignorant Muslims with his stupid misinterpretations and out-of-context citations. Now do Muslims follow the Sahaabah who upheld the Shariah or follow the Munaafiqeen who are undermining and destroying the Shariah with satanic concoctions acquired from the atheists?

That the Musjid is a fort for protection against disease and calamity and a bulwark against shaitaanīyat is emphasized by many Ahaadith. Rasūlullah (Sallallahu alayhi wasallam) said:

“The Musjid is the home of the pious (Mu’min). Verily, Allah Azza Wa Jal has undertaken the responsibility for the peace, comfort and (a safe) crossing over the Siraat (Bridge) towards His Pleasure for those for whom the Musajjid have become their homes.”

We are sure that no Mu’min doubts Rasūlullah’s awareness of all the Ahaadith which emanated from Him at the command of Allah Azza Wa Jal, yet he did not change any attitude or practice of the Deen during the epidemic which had struck Madinah during his lifetime.

The 40 Ahaadith which the moron Munaafiq has cited and with which he sought to deceive people have no relationship to the issue of contention. Not a single Hadith of the 40 is nugatory of the Sunnah which Rasūlullah (sallallahu alayhi wasallam) and the Sahaabah rigidly observed during plagues. Not a single one of the 40 Ahaadith deals with plagues/epidemics. If the plague-disease was infectious as the atheists and the mushrikeen believe and din into the ears and excrete into the brains of these Munaafiqeen, then

most certainly Allah Ta'ala would have revealed it to His Nabi and our Nabi (Sallallahu alayhi wasallam) would most certainly have alerted the Ummah, and he would have prescribed a methodology for combating the plague. But none of the sort was forthcoming from Rasulullah (Sallallahu alayhi wasallam). On the contrary, the method for adoption during a plague was practically demonstrated by Rasulullah (Sallallahu alayhi wasallam) and his Sahaabah. And, it is that self-same Sunnah which the Ulama-e-Haqq are clinging to while the Munaafiqeen are bent on its destruction in submission to their atheist masters.

FOR THOSE WHO CLOSE THE MUSAAJID

“There is not a person who performs a beautiful wudhu, then sets off to one of these Musaaqid, except that Allah records for every step he takes, a good deed, and Allah elevates his status, and Allah erases with it (with each step) a sin. We have seen that only a munaafiq whose nifaaq (hypocrisy) is known remaining behind (i.e. away from the Musaaqid). Verily, a person (i.e. one suffering from an illness) was brought to the Musjid leaning on two persons until he would be positioned to stand in the saff.”
(Muslim Shareef)

It is established from the Hadith that:

(1) Only a known Munaafiq abstained from Jamaat Salaat. But the Munaafiqeen of today (Karaan, Bham, and the gamut of Hizbush Shaitaan) have closed the Musaajid, and believe that these Abodes of Allah Azza Wa Jal are ‘superspreaders’ of diseases.

(2) For acquisition of the virtues mentioned in this Hadith, a Beautiful Wudhu is necessary. This establishes the significance and imperative importance of Wudhu. But the Munaafiqeen regard Wudhu as a threat which facilitates the spread of the disease, hence they have closed the Wudhu facilities in the Musaajid.

(3) Even such sick persons who were unable to walk to the Musjid due to excessive weakness, would come to the Musjid leaning on the shoulders of two persons. But today the Munaafiqeen refuse even healthy elderly people from the Musjid. A slight cough or a sneeze sends these Munaafiqeen panicking and scurrying like rats. Ailing persons were never debarred from the Musaajid by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, not even lepers.

(4) The Nifaaq (hypocrisy) of those who harbour aversion for the Musaajid is confirmed (*Ma’loomun nifaaq*). There is no doubt in their nifaaq. A man who

strives to close the Musaajid is a confirmed Munaafiq and the Qur'aan describes him as being the “*worst oppressor*”.

“Who is a greater zaalim than one who prevents the Thikr of Allah’s Name in the Musaajid, and he strives to ruin the Musaajid.”

(Al-Baqarah, Aayat 114)

THE DECEPTIVE EMPLOYMENT OF THE 40 AHAADITH

Lies are inherent attributes of the Munaafiq. Rasulullah (Sallallahu alayhi wasallam) describing the Munaafiq said that when he speaks he ‘*lies*’. Commencing his essay, the copro-Munaafiq states on the cover: “*40 AHADITH ON CONTAGION AND PANDEMICS*”.

Of the 40 narrations cited by the Munaafiq, not even one has any relationship with epidemics or pandemics. Not a single one supports the satanic protocols of the atheists whose case the Munaafiq Karaan is fighting. Insha-Allah, each one of the 40 narrations shall be placed under scrutiny to excoriate them from the falsehood which he has wrapped around these

Ahaadith with the intent of fooling and misleading Muslims.

HADITH NO.1

In view of the deception on which the Munaafiq employs, it is necessary to reiterate that our ensuing discussion and refutation of his *baatil* interpretations have no relationship with the issue of the kuffaar protocols which the Munaafiqeen have introduced into the Musaajid. The transformation of the Musaajid into weird temples by the protocols of the atheists is the centre of the argument from which the Munaafiqeen have abortively attempted to deflect focus. They have endeavoured to create obfuscation with the technical and academic debates which are concerns for only Madrasah Students. There is no justification for scuttling the Sunnah practice of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah during the epidemic even on the assumption that disease is ‘contagious’.

Our refutation of the Munaafiq’s *baatil* interpretation is therefore a separate subject unrelated to the main issue. To understand the evil and prohibition of the protocols of the atheists only awareness of the Sunnah is required. Only awareness of Rasulullah’s *Tareeqah* during an epidemic is necessary to clinch the dispute.

Such awareness clinches the argument and denounces the haraam, kufr protocols of the atheists, which the Munaafiq seeks to bolster with false and baseless interpretations of Ahaadith which have no relationship whatsoever with the issue of contention.

The first Hadith quoted by the copro-Munaafiq states:

“Hadhrat Abu Hurairarh (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said: ‘There is no adwaa (contagion), no tiyarah (bad auguries), and no haammah (owls bringing misfortune), and no Safar (the month of Safar being a month of ill-fortune). Flee from the leper as you would flee from the lion.’” (Bukhaari)

Let us first assume as the Munaafiqeen assert on the basis of the excrement fed to them by their atheist masters, that disease is indeed ‘contagious’ even though Rasulullah (Sallallahu alayhi wasallam) issued an outright rejection of this *shirki* belief.

Now despite disease being contagious as Munaafiq Karaan claims, why did Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah not flee from infected people during the epidemic? Why did they huddle in the Musjid with infected people? Why did they not flee from people infected with the plague-disease as is

being implied by the Munaafiq on the basis of the statement of ‘fleeing from the leper’?

If disease was contagious as is being assumed momentarily for pursuing this argument, then why did Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah not observe devil’s distance in the Musajjid? Why did they conduct themselves in diametric opposition to the protocols of the impure atheists? Would Allah Ta’ala not have informed His Nabi of the ‘harmful’ effects of abstaining from devil’s distance, of huddling together, and in keeping the Musjid open?

It should be abundantly clear to all searchers of the Truth and to all who have no anti-Sunnah tendencies that regardless of disease being contagious (as we have momentarily assumed), the Sunnah of Jamaa’t Salaat in the Musjid was emphasized to a greater degree by the Sunnah.

It is therefore perfidious to utilize Rasulullah’s Hadith to negate his Sunnah practice.

Contrary to what the Munaafiq Karaan propagates at the behest of the atheists, the contagion theory is kufr bunkum. In this Hadith No.1, Rasulullah (Sallallahu alayhi wasallam) emphatically debunks the contagion

idea. The negation of *tiyarah*, *haammah* and *Safar* in the same breath, in which our Nabi (Sallallahu alayhi wasallam) negated *adwaa* (contagion), is an absolute rejection of the contagion theory which is common to the mushrikeen and the atheists of our era.

The interpretation which denies the negation and asserts contagion, should likewise be extended to *tiyarah*, *haammah* and *Safar* since all of these issues were negated by Rasulullah (Sallallahu alayhi wasallam) simultaneously in the same breath.

If '*laa adwa*' is interpreted to mean *adwaa*, then by the same convoluted logic, *laa tiyarah*, *laa haammah* and *laa Safar* should be interpreted as *tiyarah*, *haammah* and *Safar*. Just as these latter three evils may not be interpreted into oblivion, or to create the opposite to what Rasulullah (Sallallahu alayhi wasallam) said, so too may *Laa adwaa* not be scuttled by convoluted interpretation to permit accommodation for the kufr theory of contagion of the atheist bosses.

On the basis of the very same fallacious interpretation which denies Rasulullah's categorical refutation of contagion, may it be argued that the idea of *tiyarah* (*bad omens*) will be valid as long as one believes that nothing can be bad except by the Will of Allah Ta'ala. It could also be assigned to the category of causes

which act subject to Allah's will and command. But no one has ventured such a monstrous interpretation for *tiyarah*, *haammah* and *Safar* – an interpretation which has been fabricated to deny the literal meaning and purport of Rasulullah's *Laa adwaa* statement.

In his abortive bid to uphold the contagion theory, the Munaafiq flaccidly produces a differentiation between the *Hukm* regarding *Laa adwaa* and *tiyarah*, *haammah* and *Safar*. The Munaafiq avers:

“There is a very subtle but noticeable difference between the way that contagion is approached, both in this very hadith and elsewhere, and the way in which the remaining superstitions are treated.

With those superstitions the negation is absolute to the point where no concessions are made whatsoever.....But contagion is almost invariably accompanied with either a specific exhortation in the same text to adopt precaution (“Flee from the leper as you would flee from a lion”), or by parallel instructions in other ahadith.”

Again assuming that this argument is valid, the vital question to be answered is: Why did Rasulullah (Sallallahu alayhi wasallam) and his Sahaabah not heed the ‘contagion’ which the Munaafiq has hallucinated? Why did our Nabi (Sallallahu alayhi

wasallam) not act in terms of the ‘leper’ prescription? On the contrary, he and his Sahaabah established a Sunnah for us all to follow during an epidemic, and about this Sunnah, the Qur’aan Majeed says:

“Verily, for you there is a Beautiful Pattern of life in the Rasool of Allah for those who hope (to meet) Allah and the Last Day, and they remember Allah much.”

The response which Rasulullah (Sallallahu alayhi wasallam) gave the Bedouin who had expressed surprised when contagion was explicitly negated, debunks the fallacy of the Munaafiq. When Rasulullah (Sallallahu alayhi wasallam) declared that *“there is no contagion”*, the Bedouin said that it is seen that when a diseased camel mingles with healthy camels, they also become infected with the disease. Responding to this query, Rasulullah (Sallallahu alayhi wasallam) asked: *“Who had infected the first camel? There is no contagion.”* In the same narration, Rasulullah (Sallallahu alayhi wasallam) negated contagion twice for emphasis. Allah Ta’ala Who had infected the first camel infected the other camels as well. The virus traverses the trajectory divinely planned for it. It will take within its grasp whomever Allah Ta’ala has earmarked, and there is no precaution, even if halaal, that can foil Allah’s decrees. Adoption of haraam ‘precautions’ on the basis of the belief of the atheists, is Kufr.

Furthermore, although Imaam Bukhari (Rahmatullah alayh) had annexed the portion: “*Flee from the leper...*” with the *Laa Adwaa* Hadith, Rasulullah (Sallallahu alayhi wasallam) had not made this statement together with his *Laa Adwaa* fatwa. It was a statement made on another occasion. It is part of Imaam Bukhari’s methodology to put together narrations which have even the slightest resemblance to a subject.

Rasulullah (Sallallahu alayhi wasallam) would not have confused the simple Bedouin with a statement which seemingly contradicts the purpose of his negation of contagion, i.e. scuttling the *shirki* belief of contagion.

Now regardless of whether the last portion of the narration belongs to this Hadith No.1 or not, and regardless of whatever interpretations have been assigned to it by the Ulama, and regardless of whether disease is contagious or not, the fundamental issue to understand is that Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah did not adopt the methods and protocols of the atheists during plagues. They did not flee from their infected brethren.

The Sahaabah were fully aware of the narrations such as '*Flee from the leper*', and our Nabi (Sallallahu alayhi wasallam) did not forget what he had said about the leper. Despite this, there were no stupid protocols introduced to change the form of the Fardh Ibaadat.

They did not close the Musaajid. They did not discontinue the five Fardh Salaat in Jamaat in the Musjid. They did not commit the villainy of KUFR by suspending Jumuah Salaat. They did not hideously muzzle themselves with the devil's niqaab. They did not abandon wudhu for the haraam satanizers ('sanitisers'). They did not transform the Musjid into a haven for shayaateen to proliferate into the satanic spaces which the protocols of the atheists demanded and which the Munaafiqeen implemented. Instead of the Musaajid being the auspicious venues where Musallis derived the barakaat of the companionship of the Malaaikeh, these Houses of Allah Ta'ala have been plundered and converted into weird satanic temples where the devils abound. The Sahaabah did nothing of this satanism during plagues.

We are under Shar'i obligation to follow the Sunnah as it was implemented during the epidemic by our Nabi (Sallallahu alayhi wasallam) and the Sahaabah. It is haraam to discard and debunk the Sunnah with opinion

and interpretation. Thus, the rejection of the devilish protocols of the atheists whom the Munaafiq is bootlicking and hindlicking, is necessitated by the Sunnah regardless of the technical and academic technicalities and conjecturing for the production of a plethora of interpretations which are unsubstantiated by Wahi. On the other hand, the Sunnah is the product of Wahi from Allah Azza Wa Jal.

The Deen is not the product of personal opinion and wildly variegated interpretations. We may not abandon the Sunnah for the sake of the interpretations of moron Munaafiqeen such as the Karaan *ghutha* and *hufaalah*. Rasulullah (Sallallahu alayhi wasallam) said: '*Laa Adwaa*'. That is the final decree for the Ummah. It is haraam and bordering on to kufr to deny the validity of Rasulullah's decree with personal interpretation stemming from the vagaries of wildly fluctuating *nafsaaniyat* at the behest of Iblees.

Rasulullah (Sallallahu alayhi wasallam) said: "*Flee from the leper.*" Whoever so desires may flee from a leper, but he may not extend this permission to the epidemic and labour under the colossal misapprehension of a successful flight from the plague. But, the permission to 'flee from the leper' may not be proffered in negation of *Laa Adwaa*, and worse, in negation of the permanent Sunnah of the

Ummah acquired from Rasulullah (Sallallahu alayhi wasallam).

Whatever the actual meaning of the ‘leper’ narration may be, it is of mere academic significance and it does not abrogate *Laa Adwaa*. The rubbishes who may venture such kufr should produce their fabrications to bolster their satanic claims. In the more than 14 century the history of Islam, today is the very first occasion that Musaajid have been closed, converted into weird temples and Fardh Salaat banned. And, all of this kufr disgorged and perpetrated by Karaan and Bham types of Munaafiqeen to accommodate the demands of the atheists for whatever chimera they are dangling in front of these miserable agents of Iblees. The wildly divergent personal opinions of the Ahaadith do not constitute the Shariah – Qur’aan and Sunnah. The commands of Allah Ta’ala expounded and implemented by Rasulullah (Sallallahu alayhi wasallam) are the Shariah which we have to incumbently follow:

“O People of Imaan! Obey Allah and the Rasool.....”

This is an ever-recurring theme which runs through the Qur’aan Majeed. Muslims have to incumbently follow the Sunnah which Rasulullah (Sallallahu alayhi wasallam) and his Sahaabah had practically

implemented during a plague. The opinions and interpretations must compulsorily be set aside for making *amal* on the Sunnah.

Regardless of some narrations indicating the validity of contagion, this cannot be used to negate and scuttle the Ahkaam of the Shariah. The illustrious Fuqaha had resorted to interpretation for reconciling seemingly contradictory Ahaadith. They never ever presented their academic interpretations and opinions for setting aside the Shariah. Thus, throughout the long corridor of Islam's history there never was a Faqeeh who had advocated the kufr of closing the Musaajid and abrogating the daily Jamaat Salaat and Jumuah Salaat. The interpretation for achieving reconciliation were assigned to the academic realm.

In the first Hadith, despite explicitly refuting contagion, Rasulullah (Sallallahu alayhi wasallam) nevertheless says: "*Flee from the leper*". Assuming this portion of the narration was stated by our Nabi (Sallallahu alayhi wasallam) at the time when he had negated contagion, it is not a self-contradiction as it appears superficially. The purport of the Hadith is: "*Although disease is not contagious, you (i.e. the Bedouin) should flee from the leper.*" The need for this was because Rasulullah (Sallallahu alayhi wasallam) was aware of the embedded belief of *shirk* pertaining

to the idea of ‘contagion’. It was a belief which could not be eradicated easily. Hence Rasulullah (Sallallahu alayhi wasallam):`

“Four things of Jaahiliyyah will remain in my Ummah: (1) People will not abstain from taunting on the basis of lineage (i.e. racialism). (2) Wailing (on the occasion of someone’s death). (3) Rain caused by the moon (4) The belief of contagion.”

If a person destined for being infected with leprosy sits in the company of a leper, then when he contracts leprosy, his defective Imaan will constrain him to believe that the leper had infected him whereas this is utterly baseless, Rasulullah (Sallallahu alayhi wasallam) having explicitly negated it. The deficiency of Imaan of people does not allow the total expurgation of ingrained *shirki* beliefs. Thus, we see in people, even in some Ulama who propagate the Haqq, the subconscious tendency of believing that the virus acts independently and attacks randomly, hence they too are inclined to observe the Ibleesi protocols of the atheists which the Munaafiqeen are peddling fallaciously as ‘precautionary’ methods. While they verbally maintain that the disease infects with the permission of Allah Ta’ala, deep in their hearts lurks the idea which Rasulullah (Sallallahu alayhi wasallam) had explicitly and emphatically refuted.

It is only by the *fadh*l of Allah Ta'ala that a heart becomes fully adorned with the attributes of *Tawheed*. And, this treasure can be procured only by means of total obedience and submission, but we all are extremely lacking in this sphere of *Itaa'at* and *Ibaadat*. Rasulullah (Sallallahu alayhi wasallam) said: "*That which is by Allah can be procured only with Itaa'at (Obedience).*" Since most, in fact almost all people, are extremely deficient and even corrupt in this regard, the heart remains *muthab-thib* like a pendulum fluctuating between opposites, there being no *qaraar* (*firmness and conviction*) in Imaan.

Taking into account this wavering state of Imaan which will always remain a problem with most Muslims, Rasulullah (Sallallahu alayhi wasallam) advised 'fleeing from the leper' despite contagion being a mirage. It was just to safeguard the wavering and tottering Imaan of people. It is ludicrous and subtle kufr to imply a self-contradiction in the statements of Rasulullah (Sallallahu alayhi wasallam) as this copro-Munaafiq, Karaan has sought to convey.

An interpretation for reconciling seemingly contradictory Ahaadith is required by people of tottering Imaan. Those who understand the purport of the Qur'aanic Aayat: "*He (Muhammad) does not speak of hawaa (base desire- the nafs). It (his talk) is*

nothing but Wahi which is inspired into him (by Allah Ta'ala).”, have no need for reconciliation nor are they inclined to interpretation because healthy Imaan dictates abstention from delving into and probing what is beyond the limitation of our created minds. Hence, when Rasulullah (Sallallahu alayhi wasallam) says in broad daylight that it is night, then we say: In fact, we can see the stars shining brightly.

Rasulullah (Sallallahu alayhi wasallam) said: “*Laa adwaa*”. It is only gross perfidy stemming from *Nifaaq* that a need is discerned for reconciling Rasulullah’s declaration with the kufr and shirki theory of the atheists. The entire exercise of Karaan in his insipid and apogamic essay is baseless extrapolation which is satanic extravagation from *Siraatul Mustaqeem* crafted to appease the atheist plotters of the covid satanism in the bid to render the unpalatable truth of Islam palatable to his masters.

The illustrious Ulama and Fuqaha of the early epoch of Islam who had presented interpretations to reconcile the apparent differences in the Ahaadith, did so in order to protect the Imaan of the doubters and morons. It is noteworthy that despite the differences in the interpretations of the early Ulama, there is absolutely no corroboration in their statements and practice for acceptance of the shaitaani protocols of the atheists

which demand the closure of the Musaajid and a transformation of the Shariah. These great and noble Fuqaha did not cancel the Sunnah with their differing interpretations. The furthest they traversed was to find some form of reconciliation for the ‘conflicting’ narrations, and this they did in order to uphold the Sunnah, not to compromise on any aspect of the Sunnah whereas the satanic labour of Karaan and his ilk is to undermine the Shariah with all the haraam protocols of the atheists.

Therefore, the ‘Flee from the leper’ statement added to the *Laa adwaa* Hadith by Imaam Bukhari is not to forge a difference between the hallucinated ‘approach’ between the several haraam acts mentioned in this Hadith. All the acts of superstition of the mushrikeen are absolutely haraam without the slightest concession for entertainment of the shirk of contagion. The addition of this portion to the Hadith was merely to safeguard the Aqeedah of those whose Imaan wavers and totters.

The negation is not negation

Karaan in a further futile bootlicking bid to serve his masters says:

“The negation of contagion as stated in the hadith, pertains to the sense in which it was believed during

Jahiliyyah to exist, which involves the ascription of causality to things other than Allah.”

Just from which one of his stinking toes did he suck this shenanigan for his fallacious extrapolation? The ‘sense of Jahiliyyah’ to which he makes reference applied, i.e. the belief of shirk, ‘*the ascription of causality to things other than Allah*’, with equanimity to all the proscribed acts stated in the Hadith. *Shirk*, the fundamental factor for the refutation stated by Rasulullah (Sallallahu alayhi wasallam) fundamentally underscored all the acts equipotentially, not only for the mushrik Arabs of Jahiliyyah, but to even molvis, sheikhs and to the vast majority of today’s Muslims whose Imaan dithers and dangles at the precipice of Kufr.

Muzzling themselves like dogs with the niqaab of shaitaan, closing the Musaajid, inviting devils into the Musaajid with the devil’s distancing dictated by the mushrik atheists, etc., these molvis, sheikhs and other Muslims are conspicuous evidence for the ascription of causality to things other than Allah. If this was not the case, never would Muslims resort to the insanity excreted on to them by the atheists and promoted by the Munaafiqeen.

Their outward (*zaahiri*) appearance and conduct vociferously belie their verbal claims of Allah Azza Wa Jal being the Cause of all worldly and material causes. A true Mu'min who does not ascribe causality to beings and things besides Allah Ta'ala will not debase himself by adoption of the hideously ludicrous satanic protocols of the atheists. He will not make a fool and clown of himself with the hideous disfigurement of his external appearance and derangement of his intellectual equilibrium with the shaitaniyat of the protocols of Iblees.

The extreme and unacceptable adoption of haraam kuffaar protocols proves that they in fact do ascribe independent causality to the virus as is the dictate of the theory of the atheist. A Mu'min whose focus is on Allah Ta'ala does not adopt haraam methods, for he believes as Rasulullah (Sallallahu alayhi wasallam) stated that the plague is either an *Athaab* or *Shahaadat*. No one earmarked for the assault of the virus will escape its onslaught. Confound the stupid, haraam ridiculous protocols which, in addition to making clowns of people, corrupt their Aqeedah. Being a supporter of Cape Town's coon carnival, the coonery of the protocols well befits him although it is quite apparent that there is another despicable nafsani agenda which is the motivating factor for his reckless support for the Kufr propaganda of the atheists.

The very same factor which countenanced the negation of *tiyarah* and *haammah*, applies to the negation of *adwaa*. The difference stated by Karaan is a figment of his self-induced hallucination for peddling whatever wares the atheists have handed to him.

Hadhrat Maulana Rashid Ahmed Gangohi's interpretation

Seeking to extravasate support from the discourse of Hadhrat Maulana Rashid Ahmed Gangohi (Rahmatullah alayh), the copro-Munaafiq, Karaan, states:

“A similar line of reasoning is followed by Mawlana Rashid Ahmad Gangohi in lecture notes on Jami’al-Tirmidhi, where he states:

What appears from a survey of the ahadith that have come down on issues such as this is that the Arabs believed contagion to possess an autonomous causal effect independent of any other causative factor. As such, the Prophet (sallallahu alayhi wasallam) negated all types of effect. If things of this nature do happen to have some causative role within their respective effects, it is by the permission of Allah that it is so. Their claim that Allah placed effect in the stars to the extent that He Himself no longer has power to bring into existence or terminate existence is kufr and

shirk, as is the view that they innately possess effect without Allah having placed it in them. The same goes for the view that after Allah placed effect in them, He no longer brings about effects, and it is they, rather, who produce effects. — In this view, as opposed to the first, Allah retains the option to effect. — The same applies to the position that effect comes from Allah, but it is impossible for the effect to not come about as normally expected.”

There is no support for Karaan in Hadhrat Gangohi's interpretation. While the Mushrikeen of Arabia had some concept of Allah Ta'ala although warped and ludicrous, they were not atheists. They believed that Allah Ta'ala was the Sole Creator of the universe. They did not believe their idols to be creators. Thus, Allah Ta'ala commanded:

“Say (O Muhammad to these mushrikeen!): To whom belongs the earth and whatever is in it if indeed you know? Certainly they will say: ‘Unto Allah!’..... Say: ‘Who is the Rabb of the seven heavens and the Rabb of the glorious Arsh?’ Certainly, they will say: ‘Unto Allah!’..... Say: ‘In whose control is all things, ... They will say: ‘It all belongs to Allah.’”
(Al-Mu'minoon)

They had inherited the beliefs of Allah's Existence, His Arsh, the seven heavens, etc. from Nabi Ibraheem (Alayhis salaam). But what is the belief of these copro-atheists whose wares the Munaafiq Karaan is peddling?

The superiority of the Mushrikeen of Makkah over the atheists of our day is thus confirmed. At least they acknowledge the existence of the Supreme Creator while these satanic atheists whose wares and protocols Karaan and his ilk are peddling deny the very existence of Allah Azza Wa Jal.

The attribution of primary causality to created things by the atheists, in fact the belief that there is no cause for occurrences other than the material causes which are apparent to the deniers of Allah's Existence, is leaps and bounds worse *shirk* than the *shirk* of the Arabs of Jahiliyyah. When these atheists refute the very existence of Allah Ta'ala, one can then easily understand the total shirk of their doctrine of *causality*.

Muslims of today, who have wholeheartedly accepted the theory and the accompanying satanic protocols of the atheists are in fact ascribing causality to the virus. Their demeanour, actions and reactions conspicuously confirm that in their minds and hearts the causative factor is the virus, not Allah Ta'ala. That is precisely

why they set about so perfidiously observing the gamut of kufr dictated by the atheists.

If indeed they did believe that the virus operates by the permission of Allah Ta'ala, never would they have so satanically disgraced and debased themselves by adopting the stupid haraam protocols of the atheists. These protocols are based on the theory of there being no All-Powerful, Conscious Creator under Whose command operates the virus and all things, great and small in the universe. In fact, these vile atheists are vastly worse in kufr than the Mushrikeen who at least had some concept of a Divine Creator, albeit an emaciated one. Muslims have emaciated their Imaan because deep in their minds they too entertain the kufr idea of an 'emaciated creator', hence they accord so much importance to what the atheist deniers of Allah's Existence din into their ears and excrete into their brains.

Ignorance in the Ummah today is colossal, and this ignorance is further indurated by the likes of Munaafiqeen such as Karaan. The interpretation of Hadhrat Gangohi has to be extended to Muslims of this era as well. Nowhere does Hadhrat Gangohi refute the validity of contagion as the copro-Munaafiqeen practically demonstrate with their kufr practices ordered by the atheists. Furthermore, Maulana

Gangohi did NOT deny the Sunnah to be adopted during plagues. Hadhrat Gangohi did not even suggest closure of the Musjid. He did not legalize suspension and banning the Fardh Jamaat Salaat and Jumuah Salaat. His interpretation was purely of an academic nature, not available for scuttling the Shariah.

Karaan has used Hadhrat Gangohi's interpretation as a red herring to deflect from the actual issue of contention. The differing interpretations are not the issue. The issue is the abandonment of the Sunnah on the basis of flights of whimsical fancy hallucinated to peddle the products of the atheists. We reiterate that regardless of contagion or no contagion, it is haraam to close the Musajid; it is haraam to ban the daily Fardh Jamaat Salaat; it is haraam to suspend/abrogate Jumuah Salaat; it is haraam to introduce shayaateen into the Musajid by means of devil's distancing – all these effects of atheism are KUFR which no Faqeeh, no Aalim and no interpretation had ever condoned or sanctioned. If the interpretation of Hadhrat Gangohi is accepted, then Muslims will not conduct themselves as Munaafiqeen and as Mushrikeen who negate the power and control of Allah Ta'ala. Correct belief precludes adoption of haraam methods which are satanically passed off as 'precautionary methods'. These haraam 'precautions' are in fact spawned by shirk and atheism.

Taqi Uthmani's convolution

Adding to the Munaafiq's baatil is Taqi Uthmani's dissonant view which is constrained by capitalist influence. The circumfluence of the capitalist riba concepts with which Taqi has to contend and come to terms with for sustainment of his subordinate relationship with his paymasters has afflicted him with the malady described by the Qur'aan as *Takhabbutush Shaitaan* (*The Malignant Touch of Iblees which drives one to insanity*). His views are therefore increasingly verging widely from the Stance of the Ahlus Sunnah to conform with what the atheists are demanding of the molvi cartel which is termed by the Qur'aan '*Hizbush Shaitaan*'.

Citing Taqi's incongruous interpretation, Karaan, the copro-Munaafiq states:

“Summing up this explanation, Mufti Taqi 'Uthmani writes in the commentary of Sahih Muslim:

“The gist is that if it is medically proven that germs of some diseases transfer from one body to another, this does not contradict the negation of contagion in the hadith. What is negated is an autonomous and independent causal effect that comes about without Allah creating it, which is without a doubt shirk and kufr '. As for the belief that the transfer of germs could sometimes cause illness, as do other harmful things, and

that aloof this is suspended on the will of Allah and predestination by Him, to the point where germs will not transfer if Allah does not will it, or they may transfer without causing any illness--such a belief is correct. It is in no way opposed by the Shari'ah, and is no way in conflict with the hadith in this chapter. Since there is a normative convention in some diseases like leprosy and the plague to transfer from one body to the other, the Prophet (Sallallahu alayhi wasallam) commanded precaution to be adopted against it at the level of opting for preventative causes. Adopting such causes is not opposed to trust in Allah and belief in Predestination, as long as a person believes the effect of those causes to be not innate, but contingent on the Will of Allah, saying, "I trust in Allah, and on Him do I rely," thereby indicating that although these diseases transfer as a matter of convention, their transfer is contingent upon what Allah predestined, and not by their own innate effect."

In this discourse Taqi endeavours a tight-rope walking act. But he falls from the rope and miserably fails to uphold the Belief of the Sunnah by upholding the theory of the atheists of today, and which theory is identical or worse than the *shirki* belief of the Mushrikeen of Makkah who, despite their belief in the Existence of the Creator of the universe, predicated the attribute of independence and omnipotence to a disease. This is precisely the belief of the a cartel of scientists and moron doctors who in addition to their belief of the power and independence of the virus reject the Existence of Allah Azza Wa Jal.

While Rasulullah (Sallallahu alayhi wasallam) negated and refuted the contagion belief of the Mushrikeen, Taqi and his ilk uphold this very belief which is today expounded by the atheists whose boots the ulama-e-soo are licking for attainment of their despicable worldly and nafsani motives – for the *thaman qaleel* (*miserable and contemptible worldly crumbs of carrion*) which the Qur'aan Majeed severely deprecates.

If the atheists 'medically prove', i.e. according to Taqi, that germs transfer from one body to another, then most certainly this theory does contradict and negate the *Laa Adwaa* contention of Rasulullah (Sallallahu alayhi wasallam). The endeavour to strike a balance or to reconcile the theory of the atheists with Rasulullah's explicit and categorical negation of contagion stated in his *Laa Adwaa* proclamation, is damnable and satanic. The atheists with their theory confirm the belief of the Mushrikeen. There is no technical purport in what the atheist scientists say regarding contagion. Their belief is pure kufr which is straightforward and unadulterated by silly technicalities. They do not believe in any cause other than the virus who acts with total independence without the intervention of any Being Who creates and controls.

In the fallacious syllogistic argument proffered by Taqi and cited by Karaan in support of his kufr, the premises are widely divergent, in fact diametrically opposites. The Islamic belief is that the Initial and ONLY cause for the actions and reactions of all creation is Allah Azza Wa Jal, causality as related to created beings and objects, is itself a created attribute subjected to the decree and direct intervention of Allah Azza Wa Jal.

Whereas this is the belief of Imaan billaah, the belief of the atheists is diametrically the opposite and in total negation of the Islamic belief. In terms of the belief/theory of the atheists, the virus and all beings who “created themselves” (as the moron atheist scientists believe) execute their properties independently and by means of their own intrinsic powers.

Nothing but *Takhabbatus Shaitaan* constrains a man to forge a reconciliation between these two violently opposite concepts. Taqi has fallaciously laboured to show that the theory of the atheists does not conflict with the *Laa Adwaa* concept expounded by Rasulullah (Sallallahu alayhi wasallam).

In the silly, but kufr, attempt to reconcile the Hadith with the kufr of the atheists, Taqi is constrained to present Rasulullah's negation of contagion as a two dimensional concept. That is, Nabi (Sallallahu alayhi wasallam) by negating contagion did not refute in entirely what the atheists and mushrikeen claim. On the contrary, he accepted what the medical morons claim regarding the power of the disease to infect others or to transmit itself from one to the other.

The creation by Allah Ta'ala of properties and powers in created beings and entities is not denied. Shadow causality existing in all aspects of creation is not denied. By the creation of Allah Azza Wa Jal, heat in a fire and its ability to burn are intrinsic and innate to the degree of Divine Consent. But even this shadow of causality is negated from disease, hence Rasulullah's unequivocal *Laa Adwaa* declaration. The disease / plague acts strictly according to the decree of Allah Ta'ala without having been invested with the attribute of contagion in the meaning of the concept of the atheists. It has a specific task to perform, and all its victims are earmarked by Allah Ta'ala. It does not have the ability nor the permission to infect people at random as the atheists believe. Contagion is not a natural property of a plague in the way that heat is of fire, and coldness is of ice, and ferocity is of the lion. The atheist theory and the mushrik doctrine of the

innate ability of disease to transmit its effect from one to the other as an incumbent natural corollary has been emphatically debunked by Rasulullah (Sallallahu alayhi wasallam). The plague is either *Athaab* or *Shahaadat*.

Further confirming the absence of even created causality in disease, Rasulullah (Sallallahu alayhi wasallam) stated in refutation of the medical moron scientists and doctors: “*Who has infected the first camel*”?

In this statement, our Nabi (Sallallahu alayhi wasallam) effectively negated the ‘apparent and normative cause’ which Karaan and Taqi peddle in their futile attempt to reconcile the Hadith with the kufr theory of the morons. Rasulullah (Sallallahu alayhi wasallam) did not restrict his refutation to any specific dimension of causality. He negated causality of disease in entirety. Whilst other created entities have shadow causality which is a natural propensity created by Allah Ta’ala and instilled in the created object, even this shadow causality is negated from disease. Thus, there is no need for striking a balance between mutually repelling opposites.

There is absolutely no need for Muslims to be apologetic about the Ahaadith which contradict the

theories of the atheists. With regard to sickness/disease, the Shariah's prescription is unambiguous. Disease may be medically treated. If halaal medicine is available, then to resort to haraam medicine is haraam. If halaal is not available, submitting to haraam medical treatment will be permissible, not incumbent. This is the simple directive of the Shariah. There is no need to mutilate the Ahaadith and Ahkaam of the Shariah with stupid interpretation when confronted with a calamity or disease, merely for appeasing the palates of the kuffaar masters whose boots are being licked by the miserable cartel of ulama-e-soo'. Why do these moron Munaafiqeen struggle so vigorously to introduce belief and theory into the practical domain when there is no need for such cognitive academic dissonance. There is no substantive reason for indulgence in this futile exercise.

Even if a disease is contagious, there is no need to introduce belief for treating the disease. The Shariah allows medical treatment. No one refutes this. Those who deny the kufr theory of the atheists are not opposed to medical treatment. They are only opposed to haraam such as the haraam satanic protocols which the bootlickers and hindlickers believe to be on par with Wahi.

Arguing subtly and deceptively in a futile attempt to uphold what the atheists say, Taqi says:

“.....as long as a person believes the effect of those causes to be not innate, but contingent on the Will of Allah, saying, 'I trust in Allah, and on Him do I rely,' thereby indicating that although these diseases transfer as a matter of convention, their transfer is contingent upon what Allah predestined, and not by their own innate effect.”

The belief that “*diseases transfer as a matter of convention*” is kufr. It is this very belief which Rasulullah (Sallallahu alayhi wasallam) had negated in his *Laa Adwaa* declaration. The interpretation proffered by Taqi denies the explicit contention and purport of the Hadith. There is no indication whatsoever in the Hadith that by his statement Rasulullah (Sallallahu alayhi wasallam) had implied *only* “*autonomous and independent causal effect*.”

‘Flight from the leper’ stated in the Hadith is not nugatory of Rasulullah’s negation of *adwaa* (*contagion*). It is inconceivable that Rasulullah (Sallallahu alayhi wasallam) whose statements are the product of *Wahi* (*Revelation from Allah Ta’ala*), would in the very same breath negate what he has commanded. There is a meaning for the leper issue, and whatever its purport, it is never the cancellation of *Laa adwaa*. The practical life style of Rasulullah

(Sallallahu alayhi wasallam) and the Sahaabah germane to interaction with lepers is conspicuous evidence for denial of the contagion interpretation, and for claiming that it is an indication that *La Adwa* has no literal meaning. Of decisive importance is the statement: *‘Who infected the first camel?’*

Every simpleton who is a genuine Muslim, not of the ilk of these moron Munaafiqeen, understands and knows that the Real Cause – the Only Cause – is Allah Azza Wa Jal. Every Muslim understands that the fire has the property to burn, and the lion kills, and the earthquake wrought havoc, because Allah Ta’ala has created these potentialities and properties in them. The Real Cause for whatever their manifestations are, is Allah Azza Wa Jal. Nothing and nobody can act or blink an eyelid without the direct intervention of Allah Azza Wa Jal. Affirming this simple Imaani understanding, the Qur’aan Majeed says:

“Not a leaf drops (from a tree), but He is aware. There is not a seed in the darkness of the earth nor anything moist or dry, but it is recorded in a Clear Book.”

But Allah Ta’ala has invested created things with some properties and powers which all operate by His decrees. He has created the attribute of heat and the

ability of burning in fire, and coldness in ice, etc., etc. At His command, the fire became cool for Nabi Ibraaheem (Alayhis salaam). But, even this shadow ability or attribute has not been created for the plague or any disease, hence the explicit negation by Rasulullah (Sallallahu alayhi wasallam). Precisely for this reason did Nabi-e-Kareem (Sallallahu alayhi wasallam) mention *Laa adwaa* collectively with *Laa tiyara* and *Laa haammah*. All three are superstitious beliefs of *shirk*. Thus, it logically follows that if created natural propensity to act has been bestowed to disease, then the same will apply to the owl, month of Safar and all other superstitious acts of shirk of the mushrikeen.

The selective affirmation of created inherent potentiality for disease by the atheists and their Munaafiq agents such as Karaan and *Hizbush Shaitaan*, is motivated purely to serve the interests of the Bill Gates & Pharma cartel of terrorists who have plundered and pillaged mankind and animal-kind with the potions of the devil.

Taqi's statement: "*As for the belief that that the transfer of germs could sometimes cause illness, as do other harmful things, and that aloof this is suspended on the will of Allah and predestination by Him, to the point where germs will not transfer if Allah does not*

will it, or they may transfer without causing any illness--such a belief is correct.”, is a canard to deceive and misguide. When Rasulullah (Sallallahu alayhi wasallam) had explicitly negated this postulate of Taqi, it is an act of perfidy and *zandaqah* to affirm the opposite. Allah Ta’ala has the power to grant ability and power to everything. He has the power to create in an ant to neutralize all the nuclear facilities of the world, but to affirm that He has in fact done so, is *zandaqah*. It is within the power of Allah Ta’ala to create a cow with a million heads and a million tails, but to propagate that He has in fact created such a beast, expels one from the fold of Islam. There is no *daleel* for the real existence of such figments despite these being fully within the scope of Allah’s Power.

The aforementioned statement of Taqi and also of Karaan is designed for appeasing the atheists. Since they are the agents of the atheists, Taqi, Karaan and *Hizbush Shaitaan* have fabricated the postulate, adorning it with a deceptive ‘deeni’ dimension. But it is in stark negation of the explicit assertion made by Rasulullah (Sallallahu alayhi wasallam), hence it stands rejected as *baatil* fabricated for the interests of the Vaccine Terrorists. It is imperative to view Rasulullah’s *Laa adwaa* statement in the light of his practice and the practice of the Sahaabah during the

epidemic. How did he and the Sahaabah conduct themselves during the plague?

The Sunnah of Rasulullah (Sallallahu alayhi wasallam) cannot be discarded nor abrogated with interpretation and misinterpretation of his own Ahaadith. Just as these Munaafiq shayaateen have cancelled the Fardh Salaat and Jumuah Salaat which Allah Ta'ala had ordained as Fardh, they (the Munaafiqeen) have also negated the explicit *Laa adwaa* declaration of Rasulullah (Sallallahu alayhi wasallam) by misinterpreting narrations, *the Shaan-e-Wurood* of which was never stated by our Nabi (Sallallahu alayhi wasallam) in negation of his own *Ta'leem* on the issue of plagues.

Taqi's statement that '*transfer of germs could sometimes cause illness*', is a *red herring* which he and Karaan are using for deception to divert the attention of Muslims from the *amal* of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah. Rasulullah (Sallallahu alayhi wasallam) had commanded the Ummah '*to hold on firmly with their molars on his Sunnah and the Sunnah of His Rightly Guided Khulafa*'. But Karaan and his ilk are desperately engaging in the plot to undo and scuttle the Sunnah. Their anti-Shariah campaign in support of the atheists speaks volumes for their *Nifaaq*.

Taqi further avers: “... although these diseases transfer as a matter of convention, their transfer is contingent upon what Allah predestined, and not by their own innate effect.”

This is a further diversion from the actual issue which is the closure of the Musaajid, the cancellation of the Fardh Jumuah and Jama’ah Salaat and the wholehearted adoption of the protocols of the atheists. These acts of satanism are haraam regardless of disease being contagious or not contagious. The dispute in regard to contagion has absolutely no bearing on the *hurmat* of the gamut of kufr acts of the atheists and devils which Karaan, Taqi and *Hizbush Shaitaan* are promoting as if these are the effects of Wahi.

Yes, the virus and the plague and every created entity are ‘*contingent upon what Allah predestined*’. Everything that happens in the universe is “contingent to Allah’s Taqdeer”. This is precisely a cardinal article of Imaan. Without belief in Taqdeer, there is no Imaan. But, this doctrine of Taqdeer does not negate any *hukm* of the Shariah. It does not cancel or abrogate the Fardh Salaat. It does not permit closure of the Musaajid nor does it allow submission to the theories of the atheists, which have spawned the gamut of devilish protocols.

Acceptance of the haraam protocols and haraam measures are in denial of *Taqdeer*.

The way to contend with a plague has been explicitly shown to us by Rasulullah (Sallallahu alayhi wasallam) and his Sahaabah. Since Rasulullah (Sallallahu alayhi wasallam) rejected what Karaan and Taqi disgorge, their attempted justification of haraam on the basis of ‘predestination’ is corrupt satanic convolution of the brains.

Consider the example of Shaitaan entering Jannat. It is undeniable that Allah Ta’ala has the power of forgiving Iblees and allowing him into Jannat. But it is *kufir* to believe that Shaitaan will enter Jannat despite his entry in terms of the ‘contingency’ theory of Karaan and Taqi being within the scope of Allah’s Power. An occurrence being within the Power of Allah Ta’ala does not entitle the Muslim to believe it to be a reality, a fact and a belief when the Shariah has negated it. Since the Shariah explicitly negates shaitaan’s entry into Jannat, it will be *kufir* to believe that he will enter merely because this is within the Power of Allah Ta’ala.

In exactly the same manner is it *kufir* to deny the explicit *Laa adwaa* teaching of Rasulullah (Sallallahu alayhi wasallam) on the basis of *adwaa (contagion)*

being within the scope of Allah's Power. Since the *Nusoos* explicitly negate *adwaa*, it will be haraam to affirm this propensity to disease on the basis of what the atheists theorize in glaring refutation of what the Shariah states.

The Approach of the Great Imaams

Another stupid red herring let loose by the Jaahil is his averment:

“The very same approach was taken throughout the centuries by numerous great imams such as Ibn al-Salah, Nawawi, Iraqi and Qastallani. The latter ascribes it to the majority of Shafis.....”

Again, the moron has introduced an academic issue to mislead the ignorant community, and to divert attention from the actual issue of contention which is the Sunnah of Rasulullah (Sallallahu alayhi wasallam). Regardless of the technicalities and academic wrangling of the illustrious Ulama on the interpretation of *Laa adwaa*, the moron should answer: *Was there ever a time ‘throughout the centuries’, right from the inception of Islam, and despite numerous plagues and pandemics ravaging the lands of Islam, that these great Ulama had ordered the Musaajid to*

close and for Fardh Salaat and Jumuah to be suspended?

Did *Ibn al-Salah, Nawawi, Iraqi and Qastallani, and the majority of Shafis*..... ever suspend Jumuah, prohibit the Five Daily Fardh Salaat in the Musaajid, order closure of the Musaajid, etc., etc.? Did the academic wrangling of the Fuqaha and Ulama throughout the centuries from the beginning of Islam to the very recent year of 1441 Hijri (2021 C.E.) ever induce them to call for the closure of the Musaajid and the cancellation of Jumuah and the other Fardh Salaat? Who are the miserable copro-characters on whom the task of Iblees was placed? They are Karaan, Bham, Menk, Taqi and the rest of Devil's Gang.

While the jaahil avers that according to Imaam Nawawi the view of the "vast majority of Ulama" was in confirmation of 'contagion', did this 'vast majority' or even a miniscule number of this 'vast majority' advocate closure of the Musaajid, suspension of Jumuah, prohibition of Jamaat Salaat in the Musaajid and the host of other shaitaaniyat which these Munaafiqeen have lapped up from the vomit of the atheists?

It is satanic deviousness for Karaan to cite the names of the illustrious Ulama in his abortive bid to bolster

his kufr and dhalaal. Our argument pertains to the haraam kufr effects of the atheists which Karaan and the rest of the Devil's Legion are actively promoting by means of perfidious and warped interpretation of the Ahaadith in which there is not an iota of support for the kufr of changing the ahkaam of the Shariah pertaining to Salaat, the Musaajid or to any other Act of Allah Azza Wa Jal.

The Munaafiq should not deviously proffer the names of the illustrious Ulama of the past, because not a single one of them had ever degenerated into the cesspool of copro-kufr in which Karaan, Taqi and the other miserable specimens of *Hizbush Shaitaan* are floundering and sinking.

Resorting to silly mental gymnastics, Karaan says:

“What the hadith negates is the equation of apparent causes with Allah as the Real Cause, or the supplanting of the latter with the former.”

The moron has lumped together some words without understanding what he said or what he intended to say. His statement is pure ludicrous, laughable gibberish. The Hadith does not *“negate the equation of apparent causes with Allah the Real Cause”*. On the contrary, the Hadith confirms Allah is the Real Cause of the

apparent causes. Thus, when the Bedouin queried the spread of the disease from camel to camel, Rasulullah (Sallallahu alayhi wasallam) asked: “*Who infected the first camel?*” In other words, Allah Azza Wa Jal is the Real and the Only Cause, and that the disease itself is without the effect of spreading itself without Allah’s decree. It is bereft of the property of causing disease. It acts solely by Divine command since the natural property of infection has not been created in it as heat has been created in fire, and coldness in ice, etc., etc.

It is therefore futile to adopt the measures of the atheists such as quarantine and devil’s distance. The disease will apprehend all those earmarked by Allah Ta’ala. The devil’s nikaab and the satanizing alcohol will not thwart Allah’s decree.

The Bedouin had affirmed according to the prevalent belief of jaahiliyyah, that the cause, i.e. in terms of the *shirki* belief, of the disease was the infected camel. In response, Rasulullah (Sallallahu alayhi wasallam) explicitly refuted the idea of contagion – the idea that a diseased animal or a diseased person transfers the disease to another person/animal. Rasulullah’s refutation was the denial of an assumed existent, i.e. contagion simply does not exist. He had not refuted only the *shirki* dimension, but the very concept of contagion.

If contagion was valid, Rasulullah (Sallallahu alayhi wasallam) would have explained to the Bedouin that while disease can spread by means of a diseased camel or a diseased person, the belief that the spread of the disease operates independently of Allah Ta'ala is erroneous and shirk. On the contrary, Rasulullah (Sallallahu alayhi wasallam) negated the very concept of contagion.

It is inconceivable that Rasulullah (Sallallahu alayhi wasallam) who spoke on the basis of Wahi and Inspiration from Allah Ta'ala would have left the bedouin in the dark to suffer the loss of animals being infected by a diseased animal. Rasulullah (Sallallahu alayhi wasallam) would have affectionately guided the simple bedouin by correcting his belief while at the same time not exposing him to the danger of allowing a diseased animal to infect his healthy flock/herd. By negating the very concept of contagion, Rasulullah (Sallallahu alayhi wasallam) implied that there was no need to fear an infected animal since the other camels can be infected only by Allah's decree just as the first camel was infected without having contracted the disease from other diseased animals.

All things created by Allah Ta'ala have effects which are attributed directly to such created entities. The

natural effects of inherent properties created by Allah Ta'ala were not denied by Rasulullah (Sallallahu alayhi wasallam). He simply negated the contagion concept, viz., disease does not have the property of contagion as other creations have inherent natural properties. On the contrary, he confirmed effects of which people were even unaware. Thus, Rasulullah (Sallallahu alayhi wasallam) said:

“Do not allow your infants to be breast-fed by humuqa (such women who are naturally dense in the mind - who are morons), for verily, the milk is contagious.”

In the context of the Hadith it means that by means of the milk, the infant too will acquire the stupidity and density of brains of the foster mother who breast-feeds him/her. Here contagion is confirmed. In the moral and spiritual domains, contagion is affirmed. It is a reality. Allah Ta'ala has created spiritual germs which are transferred from person to person. While the atheists reject spiritual and moral contagion, Islam rejects their stupid theories of contagion.

Another example of spiritual contagion is an episode regarding Imaam Abu Hanifah (Rahmatullah alayh). At one time Imaam Abu Hanifah (Rahmatullah alayh) had a fabric shop. A man came to the shop and was about to sit in a vacant chair. Imaam Abu Hanifah

(Rahmatullah alayh) prevented him, and said: “A woman had just recently sat in that chair.” Imaam Abu Hanifah could see the spiritual germs of the woman on the chair, hence he forbade the man from sitting on the chair. Such germs are contagious, and the man’s Taqwa would have been adversely affected if he had sat on the chair. But people are not only unconcerned about contracting spiritual diseases, they do not even believe in this type of contagion. On the other hand, they lick the boots of the atheists who wallow in janaabat, najaasat and kufr, and swallow any theory regardless of it being in negation of Islamic beliefs.

By quoting some expositions of Imaam Ghazaali (Rahmatullah alayh), Karaan has disgorged bunkum merely to sound learned. Morons crave to exhibit erudition which they lack in totality. Whatever Imaam Ghazaali (Rahmatullah alayh) has elucidated on the issue of causality – cause and effect – confirms the *Laa adwaa* concept propounded by Rasulullah (Sallallahu alayhi wasallam). While the jaahil munaafiq struggles to show that he believes in Allah Azza Wa Jal being the primary and only Cause, in practical life he displays an inordinate fear for the hallucinated covid virus. The degree of his fear for Maut has deranged his brains to the extent that his practical reaction and propagation regarding the virus could be equated to the *shirki* belief of the

Mushrikeen. In fact it is so, albeit in a different wine-bottle – the wine-bottle of the atheists who have vomited their kufr into his brains.

Before commencing our refutation of the moron's absolutely baatil interpretation of a similar Hadith (His Hadith No.2), it is necessary to remind readers who may have been deflected from the truth by the red herring deceptions of Karaan, that the actual issue of contention is not whether disease is contagious or not. The issue is: How are Muslims supposed to conduct themselves in an epidemic? The answer is: Search for the solution in the Sunnah. Act as Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah had acted during epidemics. The solution is not in subjecting seemingly contradictory Ahaadith to whimsical opinion, and then negate the Sunnah with corrupt opinion based on personal interpretation of the Ahaadith. The Shariah may not be transmogrified to extract compliance with the theories of the atheists.

Let us now move to Karaan's Hadith No.2.

HADITH NO.2

Ibn Mas'ood (radhiyallahu anhu) narrates: The Messenger of Allah (sallallahu alayhi wasallam) stood among us and said:

“Nothing transfers illness to something else.”

A Bedouin said: “O Messenger of Allah, we put a camel with mange on its genitals in the same enclosure ‘with healthy camels’, with the result that all the camels become diseased with mange.”

Rasulullah (sallallahu alayhi wasallam) said: “So who caused mange in the first camel? There is neither contagion, nor bad omen associated with Safar. Allah created every soul and wrote its life, sustenance and afflictions.” [TIRMIDHI 2293]

Translation of Hadith by Karaan

This Hadith, with the greatest clarity and emphasis, dismisses the kufr belief of contagion which is common to the Mushrikeen and the atheists. Both these groups believe that the *only* cause of disease is the virus or germs. While the Mushrikeen believe in the Existence of Allah Azza Wa Jal, which is confirmed by the Qur'aan Majeed, the atheists whose boots Karaan & Co. are licking, vehemently reject the Existence of the Creator.

It is absolutely haraam to mangle with interpretation this absolutely clear Hadith which states the belief of Islam in a manner which precludes scope for interpretation. Karaan's interpretation is clear kufr. It is kufr akin to the kufr of the mulhid Greek philosophers who maintained that the mission of the Ambiya is for morons, the rabble and the masses, not for men of intelligence, not for the 'intelligentsia' such as the philosophers who in reality are the worst of all morons. In their convoluted concept of Nubuwwat stemming from their sciolism, the Ambiya fabricated 'lies' which were 'justified' for the moral training of the ignorant masses. Thus, the beliefs pertaining to Jannat, Jahannum, Resurrection, etc., were all fabricated to wean the stupid masses from their life of immorality and to cast them on to a higher model and pedestal of life.

Karaan takes the same line and implies that this Hadith as well as others were fabrications by Rasulullah (Sallallahu alayhi wasallam) for weaning the pagan Arabs from shirk. Nothing is further from the truth than this calumny which the Munaafiq-Zindeeq implies and with which he impugns the lofty Institution of Nubuwwat. He has implied that the entire edifice of Tawheed is structured on a basis of fabrications and lies – lies spoken by Rasulullah

(Sallallahu alayhi wasallam) – Nauthubillaah! – lies spoken to trick the Mushrikeen into acceptance of Islam.

While Rasulullah (Sallallahu alayhi wasallam) declared with great clarity and considerable emphasis in the aforementioned Hadith: “*Nothing whatsoever is contagious.*”, Karaan says in response to this declaration of *Wahi*: “*The manner in which Rasulullah (Sallallahu alayhi wasallam) draws the attention of the Bedouin away from apparently observed effects, and towards Allah as the Original Cause represents precisely this initial emphasis on tawhid. The context is one of tawhid, and any pronouncements made in this context will reference only such aspects of tawhid that will remove the veils of apparent causes.*”

The logical implication of this contention of the moron is that Rasulullah (Sallallahu alayhi wasallam) did not actually mean what he had said about contagion. It was merely to impart some aspect of Tawhid. In other words, despite Rasulullah (Sallallahu alayhi wasallam) having explicitly and emphatically negated contagion, he did not really mean what he had said. It was a ruse to ‘wean’ the Bedouin from shirk. In simple terms it was a fabricated lie justified by the end, namely Tawhid.

Indeed it is a pernicious LIE to suggest that Rasulullah (Sallallahu alayhi wasallam) had adopted dubious diplomacy, corrupt wisdom and fabrication to propagate Tawhid. Tawhid was the first fundamental of the Deen which Rasulullah (Sallallahu alayhi wasallam) had explicitly presented to the Mushrikeen without the slightest frill and figurative paraphernalia calculated to ‘wean’ the Mushrikeen from shirk. The very first Message of Islam which Rasulullah (Sallallahu alayhi wasallam) had delivered to the Mushrikeen was the unadulterated Imaani concept of Tawhid. It was the very initial proclamation of pure, unadulterated Tawhid which had turned all the Mushrikeen into enemies.

In this Hadith No.2, Rasulullah (Sallallahu alayhi wasallam) was not embarking on some stupid philosophy as suggested by the moron zindeeq, Karaan. He meant every word to carry the exact intended meaning. Rasulullah’s question: “*Who infected the first camel?*”, further emphasized Islam’s *La adwaa* concept. It is inconceivable that our Nabi (Sallallahu alayhi wasallam) would fabricate a lie for sustaining Tawhid – lying to the Bedouin by negating *adwaa* when ‘in reality’ *adwaa* was a fact (i.e. as the mushrikeen believed). If *adwaa* was a real existent, it would have been *baatil tableegh* to attempt to cure the shirk of the ignoramus with a LIE, and then to leave

the lie germinating in his mind without correcting the misconception. Such falsehood may not be attributed to the Ambiya (Alayhimus salaam).

In all his *Da'wat* letters and messages to Christians, Persians and Arab Mushrikeen, there never was an attempt to employ diplomacy and confounded 'wisdom' to entice the unbelievers towards Islam. The Message was plain and simple: Accept Islam! Or Submit, hand over the country to us and pay Jizyah! Or the Sword!

Neither Rasulullah (Sallallahu alayhi wasallam) nor the Sahaabah understood or practised dubious diplomacy and dubious wisdom to gain converts. The Objective was not to gain converts, especially on a dubious basis. The Objective was to deliver the Haqq. As for *hidaayat* (guidance), it was Allah's prerogative and responsibility, not of the Nabi. His obligation was to only proclaim the Haqq. But according to the zindeeqs and munaafiqs fabrications are justified to attain the noble end. The Deen with its pivot of Tawhid, never was in need of philosophical lies, distortion of reality and misguidance for the acquisition of the noble end object, viz., Tawhid. Allah Ta'ala ushered Nubuwwat onto the stage most forcefully, with such emphasis which was intolerable to the Mushrikeen. There NEVER was a weaning

period for weaning the Mushrikeen from shirk to Tawhid. It was never possible to raise the Edifice of Islam on misconceptions such as the misconception with which the Munaafiq Karaan has portrayed the explicit declarations of our Nabi (Sallallahu alayhi wasallam).

Gradual weaning occurred in relation to practical deeds, not to the Aqeedah of Tawhid. For example, liquor was prohibited in stages. But from the very onset of weaning, the truth was stated. Lies were not employed to achieve the weaning. From the very beginning, i.e. prior to the total prohibition of wine, its evil was being explained. However, in the matter of contagion, Karaan suggests that the lie was necessary for weaning the Bedouin from shirk, i.e. despite the reality of contagion (in the hypothesis of the mushrikeen and Karaan), Rasulullah (Sallallahu alayhi wasallam) denied it.

Every intelligent Muslim as well as every sincere moron will understand from Rasulullah's negation of contagion that the Bedouin had left with the notion that disease is not contagious. Now if disease was really contagious, the Bedouin would have departed with an idea structured on falsehood, and *Nauthubillaah!*, such falsehood is attributed to Rasulullah (Sallallahu alayhi wasallam).

Further emphasizing the negation of *adwaa*, Rasulullah (Sallallahu alayhi wasallam) added (as in Hadith No.2): “*Allah has created every person and has decreed his/her life, Rizq and hardships.*” That is: whatever Allah Ta’ala has decreed will befall a person. If He has decreed disease via the virus, it will overtake one regardless of the stupid protocols and measures adopted from the atheists by the bootlickers. The quotient is clear: Do not attribute the sickness to a diseased animal or person. Such attribution is shirk. But it is not shirk to attribute the destruction to the earthquake which had caused the destruction, nor is it shirk to attribute the destruction caused by a fire to the fire. That is because Allah Ta’ala has created such properties in the earthquake and the fire. Never did Rasulullah (Sallallahu alayhi wasallam) negate the causal effects of natural properties which exist in objects. But he negated *adwaa* for the simple reason that Allah Ta’ala did not create *adwaa* in disease.

It is impossible and inconceivable for the august Divine Institution of Nubuwwat to erect any structure of belief (*aqeedah*) or practice (*amal*) on the basis of falsehood fabricated for a noble end or objective. Denial of reality is falsehood. Hence, if disease does have the property of *adwaa*, it would be a false premiss to create the idea that it is bereft of its natural

property. According to Karaan, Rasulullah (Sallallahu alayhi wasallam) had not negated the property of *adwaa* which the atheists and mushrikeen hallucinate for the disease. In Karaan's understanding, Nabi-e-Kareem (Sallallahu alayhi wasallam) was negating the idea of disease being the primary cause although it does have the property of *adwaa*. Anyone who reads the Hadith will understand that Rasulullah (Sallallahu alayhi wasallam) had negated the very property of *adwaa* from the disease. This understanding is fortified by the fact that in the very same Hadith after the negation of *adwaa*, Rasulullah (Sallallahu alayhi wasallam), in order to emphasize this fact, ingeminated: "*Laa adwaa*". The Bedouin who had posed the doubt, had departed with the idea embedded in his mind, that there is no *adwaa* in disease, hence he need not be concerned if a diseased animal mingles with his healthy animals because Rasulullah (Sallallahu alayhi wasallam) had negated and refuted vigorously the idea of the first diseased animal infecting the other camels.

The fire-worshipper believes in his fire-god's causal powers, hence he worships the fire. He believes, for example, that the property of burning is the intrinsic attribute of his god. The fire being his deity burns and destroys of its own accord – of its own will and power because it is a deity in his hallucinatory conception of

‘reality’. To negate this concept of *shirk*, it will be moronic and ludicrous to say that the fire has no property of burning. Along with affirming its natural propensity it will be explained that the property of burning has been created in the fire by Allah Ta’ala, but denial of its real existence is insanity. Similarly, it will be ignorance to deny *adwaa* for disease if indeed Allah Ta’ala had created this propensity in it. But Rasulullah (Sallallahu alayhi wasallam) negated it vigorously for the simple reason that, unlike the fire and ice, Allah Ta’ala had not bestowed to disease a natural property of infecting others. Thus, the claim of the morons that disease does have the property of *adwaa* is a palpable refutation of the claim made by Rasulullah (Sallallahu alayhi wasallam).

The negation will have to be stated factually, namely, that the fire despite having the property of burning, does so because of the decree of Allah Ta’ala Who has created such property in the fire. The reality of the bestowed property cannot and will not be denied.

Thus, if disease did in reality possess the ability to spread, i.e. an ability created for it by Allah Ta’ala, Rasulullah (Sallallahu alayhi wasallam) would not have peremptorily denied it, for such denial would be false.

It should be clearly understood that Rasulullah's denial was not a scheme. It was never as contended by the Munaafiq in his stupid, deceptive statement:

“....this was exactly the approach needed to wean people from the depths of fetish and superstition.”

Rasulullah (Sallallahu alayhi wasallam) did not indulge in mental gymnastics. While ‘weaning’ is a gradual process, in matters of Aqeedah, it is not structured on false grounds. The slightest trace of falsehood is precluded from the Office of Nubuwwat. In so far as Tawhid is concerned, its negation most vigorously, commenced the very first day with the initiation of Nubuwwat. There was no weaning period for extricating the Mushrikeen from the dregs of *shirk*. Rasulullah (Sallallahu alayhi wasallam) had propagated Tawhid rigidly in the most uncompromising, undiplomatic manner regardless of the deep-rooted, ingrained beliefs of shirk of the Mushrikeen. Now to suggest that Rasulullah's ‘approach’ was a ruse to trick the Bedouin into abandonment of his *shirki* belief is by implication the attribution of falsehood to Nabi-e-Kareem (Sallallahu alayhi wasallam).

If Karaan and his ilk have perhaps genuinely erred in the attribution of such implied falsehood to Rasulullah

(Sallallahu alayhi wasallam), then we advise them to repent, renew their Imaan as well as their marriages. The notoriety of his deceptive manner of argumentation spawns kufr.

There is no justification for formulating an unsubstantiated aqeedah (belief) merely on the basis of an acknowledgement of Allah's Power such as Taqi Usmani has averred:

“As for the belief that that the transfer of germs could sometimes cause illness, as do other harmful things, and that aloof this is suspended on the will of Allah and predestination by Him, to the point where germs will not transfer if Allah does not will it, or they may transfer without causing any illness--such a belief is correct.”

Most assuredly this belief is *baatil*, for it lacks textual substantiation. Allah Ta'ala has all the power to do as He wills. But to maintain that a concept which has no Shar'i backing, is in fact a belief of Islam, is kufr. A belief cannot be incorporated into the Deen merely on the basis of the understanding that Allah Ta'ala is All-Powerful. In the Qur'aan Majeed, Allah Ta'ala says:

“Say: Who has any power to thwart Allah if He intends to destroy Maseeh, the son of Maryam, his mother and all those in the entire earth?And,

Allah is All-Powerful over all things.” (Al-Maaidah, 17)

Despite Allah’s power to destroy Hadhrat Maryam (Alayhas salaam) and Hadhrat Isaa (Alayhis salaam), He shall not do so. This is part of our Imaan. Now if some moron formulates the belief that Nabi Isaa will be destroyed by Allah Ta’ala because Allah Ta’ala has such power, then unhesitatingly such believer will be expelled from Islam. Then, the argument as postulated by Karaan and Taqi, namely, “*it is contingent upon what Allah predestined*”, will be satanic and have no validity because the destruction of Nabi Isaa (Alayhis salaam) is negated by *Nass*. In exactly the same manner, the negation of *adwaa* is confirmed by *Nass*, hence the ‘contingency’ stupidity has no validity.

This irrefutable *Nass* cannot be negated by means of interpretation. Such interpretation will necessarily be *baatil*.

Laa Haammah wa Laa Safara

The Ahaadith proffered by Karaan for bolstering his kufr mentions the negation of *haammah* (*owl misfortune beliefs*) and also the negation of *Safar* (*ill-luck associated with this month*). The negation is stated by Rasulullah (Sallallahu alayhi wasallam) with equal vehemence directed to all three acts in the same

breath. However, the moron has applied negation selectively. Without valid evidence he hallucinated a difference between *Laa haammah* – *Laa Safar* and *Laa adwaa*. But there is no justification for this selective differentiation.

Just what is Karaan's basis for peremptorily negating the owl concept? Does he negate the owl factor on the basis of the Hadith or on the basis of logic? If on the basis of the Hadith, then the very same logic has to be applied to negation of *Adwaa*. If his negation is based on logic, then such negation is illogic. There is no logical ground for negating the misfortune effect associated with an owl to which the Mushrikeen subscribed.

Firstly, it is within the power of Allah Ta'ala to create such an effect in an owl just as He has created evil effects in the eyes of people, hence the Hadith states: "*The (gaze of) the eye is true.*" So while Karaan's atheist masters whom he bootlicks will label this Hadith superstition, we believe it to be the Haqq. Therefore, the only basis for negating *haammah* is the Hadith. The very same *Nass* which negates *haammah* and *Safar* negates *Adwaa*.

The contagion theory lapped up from the atheists is never a basis for denying the explicit negation of

Rasulullah (Sallallahu alayhi wasallam). While Karaan, Taqi and the cartel of *Hizbush Shaitaan* are at pains to find Hadith backing for confirming contagion and for negating the explicit *Laa adwaa* pronouncement of Rasulullah (Sallallahu alayhi wasallam), their only ‘daleel’ is what the atheist doctors disgorge.

Karaan’s only motive underlying his negation of the *La adwaa* pronouncement by Rasulullah (Sallallahu alayhi wasallam) is to find Shar’i support for the theories of the atheists and the government. While the academic differences among the Ulama NEVER spawned the host of kufr effects which Karaan promotes, the narrative proffered by the jaahil is the groundwork for a convoluted satanic religion which the devils promote by retaining the name Islam.

Karaan has no entitlement to seek support for his kufr beliefs from the illustrious Fuqaha, Mufasssireen and Muhaaditheen of the past. Their differences were not propounded for justifying closure of the Musaajid, suspension of Jumuah Salaat, prohibition of Jamaat Salaat, and for other haraam acts imposed on us by the kuffaar. Therefore, even if some Ulama of the past or assuming that even if the ‘majority’ confirmed contagion, their views had absolutely no negative bearing on the *ahkaam* of the Shariah. Their different

interpretations did not form a basis for the transmogrification of the Shariah.

But Karaan with his kufr-spawning interpretation has acquitted himself like Musailamah Kath-thaab who had claimed to be a Nabi. Only a Nabi has the right to abrogate *Ahkaam* of the Shariah. Such abrogation was by the command of Allah Ta'ala. The satanic temerity of Karaan who pronounced the 'suspension of Jumuah', and other aspects of explicit kufr, conspicuously confirms his Ibleesi status.

The Unanswered Question

Hitherto, the morons and bootlickers have failed to satisfactorily answer Rasulullah's question: "*Who has infected the first camel?*" Merely saying 'Allah', is not an adequate answer.

The question of Rasulullah (Sallallahu alayhi wasallam) while in the interrogative form, was in fact vigorous confirmation of *La adwaa*. Negation of *adwaa* is the logical conclusion of saying 'Allah' in response to the question of our Nabi (Sallallahu alayhi wasallam). It was for extracting negation of *adwaa* that Rasulullah (Sallallahu alayhi wasallam) had posed the question.

This Hadith which Karaan has enumerated as his Hadith No.2 is actually part of Hadith No.1. When Rasulullah (Sallallahu alayhi wasallam) negated *adwaa*, a Bedouin raised his query as is mentioned in the Hadith. In response to his query, Rasulullah (Sallallahu alayhi wasallam) said: “*Who infected the first camel?*” Then Rasulullah (Sallallahu alayhi wasallam) reiterated: “*There is no contagion, no Safar (month superstition) and no owl (superstition).....*”

Hadith No.1 and Hadith No.2 are actually one Hadith. This Hadith is narrated by the Muhadditheen in a variety of versions as reported to them. Both portions of the Hadith vigorously castigate and refute contagion in disease.

This Hadith (i.e. Karaan’s No.1 and No.2) immolates Karaan’s kufr theory of contagion lapped up from the atheists. In his craving to promote the Bill Gates concept, Karaan has cited this Hadith which only confirms the satanism of the contagion concept.

He has miserably failed to sustain the theory of his atheist masters with this Hadith nor has he succeeded in his shaitaani mission with any of the other Ahaadith which are being discussed in these pages.

Before moving to Hadith No.3, it will be prudent to again remind readers that the dispute is not really the issue of contagion. The dispute is the satanism of closing the Musaajid, suspending and prohibiting Jumuah Salaat and the daily Fardh Jamaat Salaat in the Musaajid, and the other protocols of Iblees, and assigning into oblivion the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah – the Sunnah which they had adopted during a plague.

HADITH NO.3

DISEASES AND HEALTHY CAMELS

Karaan presents the following Hadith No.3 as another red herring to deflect the focus from the real issue of satanism:

“A diseased camel should not be brought into contact with a healthy camel.”

While this Hadith does lend support for the transference of disease, it may not be cited in negation of the explicit negation of contagion stated by Rasulullah (Sallallahu alayhi wasallam). Karaan has assumed upon himself the despicable task of denying the validity of Rasulullah’s teaching with a Hadith stated by Rasulullah (Sallallahu alayhi wasallam).

This methodology of argument to justify haraam is among the ‘usool’ (stupid principles) of the zanadaqah (heretics) such as the modernists whose Imaan has been effaced by western education. For example, they will deny the explicit prohibition of music stated by Rasulullah (Sallallahu alayhi wasallam) in many Ahaadith, and on which there exists Ijma’, by citing the Hadith in which mention is made of permission for the *duff* (which in fact is not a musical drum). Such

isolated episodes mentioned in the Hadith are presented to cancel out the explicit commands of the Shariah stated in the Qur'aan and by Rasulullah (Sallallahu alayhi wasallam).

Following in the footsteps of the zanaadaqah, Karaan himself being a Zindeeq, abortively labours to (1) cancel the explicit *Laa adwaa* pronouncement of our Nabi (Sallallahu alayhi wasallam), and (2) deflect from the actual issue of contention, namely the transmogrification of the Shariah for promoting the kufr wares of the atheists.

While this Hadith No.3 ostensibly supports the claim of contagion, it does NOT confirm contagion in diseases affecting human beings. It is a camel issue which should not be extended to people, and the reason for not extending it is Rasulullah's explicit refutation, negation and denunciation of contagion. It should be restricted to camels.

Furthermore, if on the basis of this Hadith, contagion is accepted as valid, then too, it has absolutely no relationship with epidemics and Muslim conduct during plagues. This Hadith did not induce Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah to introduce devil's distancing in the Musajjid or to

suspend Jumuah Salaat or to prohibit Jamaat Salaat in the Musjid.

This Hadith in no way whatsoever, promotes the kufr of closing Musjids, cancelling Fardh Jamaat Salaat and Jumuah Salaat. This camel narration does not constitute a basis for abrogating Rasulullah's command to stand shoulder to shoulder and for devil's distance in the Musjid. This Hadith does not permit closing down the Wudhu facilities of the Musaajid. It does not justify banning elderly Musallis from the Musjid. It does not halaalize the kufr protocols of the atheists whose cause Karaan and *Hizbush Shaitaan* are actively propagating.

This Hadith does not justify branding the Musaajid 'superspreaders' of disease, nor does it justify the kufr of removing copies of the Qur'aan Majeed from the Musaajid on the basis of the satanic belief that even the copies of the Qur'aan Majeed spread the disease.

The maximum latitude for extrapolation which could be extravasated from this Hadith is affirmation of contagion for camels. Beyond this, it may not be utilized to abrogate the explicit directive issued by Rasulullah (Sallallahu alayhi wasallam) in negation of contagion, and to a greater degree it will be haraam to justify the host of haraam acts of the atheists structured

on the basis of the theory of contagion. The disingenuous and deceptive manner of Karaan's silly interpretation of Ahaadith is perfidious in that the motive underlying his presentation is to scuttle the explicit pronouncement and decree of Rasulullah (Sallallahu alayhi wasallam) with the Nabi's own statements.

While the noble Islamic authorities have proffered interpretations for this and other Ahaadith, their conclusions did not spawn kufr. Minus all the reconciliatory quibble, the essential fact is that the Shariah was retained intact despite the differences. Not a single one of the host of the Satanist protocols of the atheists was introduced during epidemics by those Ulama who inclined to the contagion concept. Their primary pursuit was to strike a reconciliation between seemingly contradictory narrations, and their exercises were confined to the academic realm, with absolutely no practical effect on any of the Shariah's *ahkaam* applicable to the practical domain of life.

Thus, it is seen that despite narrations which incline to the concept of contagion, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah did not conduct themselves during an epidemic in any way which could create the idea of them believing in contagion. If there was any such belief in them, it would have

manifested itself in the practical conduct of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah during the plague.

To safeguard the Aqeedah of those deficient in Imaan, Rasulullah (Sallallahu alayhi wasallam) advised separation of diseased camels from healthy camels. The belief of contagion is so indurately embedded in the minds of people that Rasulullah (Sallallahu alayhi wasallam) had made reference to it. He said that this idea will remain ingrained in the minds of people.

Only those whom Allah Ta'ala has favoured and blessed with unblemished Imaan are able to genuinely believe that whatever happens is with the Will and Decree of Allah Ta'ala. As for the vast majority, subtle and hidden *shirk* is an inextricable element lurking within their hearts, and which negates their Tawakkul. Due to this element which erodes Imaan, our Nabi (Sallallahu alayhi wasallam) advised the separation between healthy and diseased camels.

Whatever the reason for this separation may be, whether it affirms contagion or not, is not the issue. This Hadith has absolutely no bearing and no relationship with kufr and transmogrification of the Shariah on the basis of contagion or any other basis.

This Hadith No. 3, cited by Karaan, makes only one observation, namely: *“Do not bring diseased camels into contact with healthy camels.”* (Karaan’s translation). On the basis of this statement, Karaan proffers the following erroneous extrapolation:

“This hadith is one of several which provides foundation for partial and secondary affirmation of physical causes. As stated, this affirmation acknowledges the phenomenon of effects resulting from causes, but adds two important dimensions:

- *The causal relationship is not one of necessity, where every physical cause must produce its effects with clockwork regularity and permanence.*
- *Behind and above the level of physical causation lies true causation, which is causation by Allah.*

In an attempt to flaunt some ‘tawakkul’, Karaan has erroneously extravasated from this narration the two aforementioned postulates for which there is no basis in this Hadith. This Hadith is a crisp, succinct instruction which is bereft of the slightest indication to suggest what Karaan has stated above. Both these inferences do not stem from this Hadith. While the two

postulates are correct, there is no mention of them in this Hadith. The Hadith only states separation between camels. No reason is presented for the separation. While ‘contagion’ is an inference, there is no basis in this Hadith for the two postulates tendered by Karaan.

Despite laboriously struggling to prove contagion from the Ahaadith, Karaan at least concedes the obvious fact that even if contagion is assumed to be valid, *‘the causal relationship is not one of necessity’*. So why is the causal relationship not one of necessity? If Allah Ta’ala had instilled the property of contagion in disease, then why would it not take all and sundry within its grasp when it strikes a herd of animals or a community of people?

What prevents the cause, contagion in this case, from failing to *“produce its effects with clockwork regularity and performance”*? Departure from natural performance and clockwork regularity is in conflict with the Sunnah of Allah Azza Wa Jal. The sun, the moon, the stars, the tides, and every created entity in which Allah Ta’ala has created natural propensity and ability for the execution of its natural functions, operates and performs with *‘clockwork regularity’*. Based on this clockwork regularity created in things by Allah Ta’ala, is structured the edifice of technology. There are no accidents and haphazard coincidences in

Allah's Makhlooqaat. Therefore, we ask: Why will the disease not discharge its natural function of contagion if Allah Ta'ala has endowed it with this property?

To answer that the contagion is by the will of Allah, hence it proceeds with its assault selectively, not with 'clockwork regularity', is illogical and unbefitting for these munaafiqeen who are peddling the wares of Bill Gates. On the same basis, does Karaan deny the effects of fire emanating with 'clockwork regularity'? Does the fire sometimes burn and sometimes not burn? Does it not execute its effect of burning with clockwork regularity, or does it burn sometimes only as Karaan has asserted for contagion? That is, a disease is contagious sometimes, but not at all times. What is the difference between the fire and the disease? Both are the creations of Allah Ta'ala. Karaan claims that Allah Ta'ala has empowered disease with the property of contagion just as the fire has been bestowed with the capacity to burn. So what is the rationale for selective 'clockwork regularity'?

Every Muslim of sound Imaan knows and believes that everything operates and acts and manifests its effects according to the properties created in them by Allah Ta'ala. Thus, while the fire exudes heat and burns with clockwork regularity, it does so by the command and decree of Allah Azza Wa Jal.

On the other hand, the plague is created to discharge specific effects/duties. It is instructed by Allah Ta'ala to embark on its mission on a selective basis. Each victim is earmarked by Allah Ta'ala, and the plague is commanded to apprehend such victims. Unlike the fire, it has not been bestowed with the ability of contagion, hence no 'clockwork regularity' which Karaan has reluctantly conceded because the reality debunks the contagion hallucination. If the plague is indeed invested with the property of contagion as the fire is with heat and burning, then the execution of its function will bring within its grasp every one in its pathway. The selective apprehension which everyone can observe, negates the atheist theory peddled by Karaan and the other mudhilleen, mulhideen and zanaadaqah.

The lack of 'clockwork regularity' is the evidence for negation of contagion. The function of the Plague as stated by Rasulullah (Sallallahu alayhi wasallam) is twofold: *Athaab or Shahaadat*. The fact that all other things operate with 'clockwork regularity' also dispels the idea of contagion being the natural propensity of disease. All creation operate with precision and 'clockwork regularity'. The rotation and revolution of heavenly bodies, the tides, light and all things in Allah's universe have been bestowed with

propensities which are physically manifested as effects with different degrees of ‘clockwork regularity’ depending on their respective functions for which they have been created.

Conceding the lack of ‘clockwork regularity’ for a plague but affirming it for the sun, the moon, the fire, etc., dismisses the idea of contagion being the natural propensity of a plague, for if it was, it would have had the same ‘clockwork regularity’ as fire, the sun, the moon, etc. There is no zigzag trajectory for the sun, moon, the heavenly bodies, fire, etc. All of these creations operate precisely in accord with their natural properties created in them by Allah Ta’ala. The fire, sun, moon, the heavenly bodies, etc. all operate with ‘clockwork regularity’. ‘Clockwork regularity’ does not negate ‘true causation’, viz., Causation by Allah Ta’ala. Now, if disease despite its inherent propensity of contagion (as hallucinated by Karaan), fails to operate with ‘clockwork regularity’, it then follows that it is bereft of the ability assigned to it by the atheists whose contemptible boy Karaan happens to be.

There is no logical reason for a disease if invested with contagion to enter a house, smite one of two inmates and spare the rest when we see that the fire is not at all selective in the execution of its natural role. We see

that the overwhelmingly vast majority in this bogus ‘pandemic’ remains unaffected. This itself is a conspicuous negation for affirming contagion as the natural property of disease. The contagion contention in refutation of Rasulullah’s categorical refutation of *adwaa* is of Karaan’s sciomancy which he is constrained to resort to in order to remain the faithful serf of his atheist masters.

It should be well understood that ‘physical causation’ or natural causation or effects produced by causal propensity created in a thing by Allah Ta’ala, is rarely arrested and prevented from asserting itself. Exceptions are extremely rare occasions. For example, the fire failing to burn when Nabi Ibraaheem (Alayhis salaam) was cast into its bowels. Apart from such rare expedients, there is no interference by Allah Ta’ala in the natural operation of things created by Him. That is what the Qur’aan Majeed affirms: *“Never will you find a change for the Sunnah of Allah.”*

A plague which is assumed to be contagious should thus act naturally and follow its natural trajectory created by Allah Ta’ala. It may not be selective on a wholesale scale. Sparing someone, e.g. a Buzrug, will be a rarity or an exception to the general natural law, and a command of Allah Ta’ala to the disease to refrain from acting on that particular person. But the

norm of the disease if it truly is contagious, will be unselective apprehension and destruction, for that would be the demand of its divinely created role. But instead of this, it has been observed that the current bogus ‘pandemic’ operating like a seasonal flu, and that is because in reality it is nothing but a seasonal flu which is being painted as a ‘pandemic’ in the pursuit to attain the sinister, pernicious and villainous objective of the Bill gates Satanists. Numerous mickey mice such as Karaan, Taqi, Menk, Reverend Bham, etc., etc., have been harnessed into this dark satanic plot.

We are not averse to the idea of contagion. Our aversion is for falsehood and kufr – kufr spawned by denying the explicit truth stated by Rasulullah (Sallallahu alayhi wasallam). Karaan’s misinterpretation is conspicuously designed to promote the agenda of the atheists who are plotting the destruction of humanity. These villainous specimens of humanity are devil-incarnate.

After all, Islam does uphold contagion in the spiritual and moral dimensions. The moral and spiritual diseases of one person are transferred with certitude to those who cultivate the company of such a diseased person. The Ahaadith affirm this dimension of contagion. If it was not for the explicit negation of

contagion in the physical realm, there would then have been no rational reason for refuting it. Rasulullah (Sallallahu alayhi wasallam) prohibited breast-feeding by *humaqaa'* (such women who are naturally dense and dim in the brains). One should not entrust one's infants to such women because Rasulullah (Sallallahu alayhi wasallam) said that their milk is contagious, hence it will adversely affect the Imaan and Akhlaaq of the child.

This is the kind of contagion which ruins the moral character and effaces the Imaan of Muslims when they attend the secular educational institutions of the this era, be these schools, colleges and universities in kuffaar countries or in Muslim lands. All, without a solitary exception, are rotten with disease. No one trapped in such satanic institutions can hope to escape unscathed from the clutches of Iblees.

Karaan, further promoting his hallucination, says: "*As long as the first consideration does not smother out the second, there is no harm in affirming physical causation.*"

This contention has no validity relative to the kufr Karaan promotes on behalf of Bill Gates & Gang. It will have validity *only* if the *effect* has validity in terms of the Shariah. Thus, the belief that Iblees will enter

Jannat because the *'first consideration does not smother the second'*, is *sareeh* (explicit) KUFR. The belief that the Musjid is a 'super spreader' of pig disease on the basis of the idea of the *'first consideration does not smother the second'*, is *sareeh* KUFR. Likewise, to believe that eating food with the hand causes covid disease, and wiping the face at the end of dua causes the disease, and elderly musallis spread the disease, and sneezing gives rise to contagion, and musaafahah (hand-shaking) is infectious, etc., etc., are all ideas of *sareeh* KUFR regardless of the idea of: *'first consideration does not smother the second'*.

Since the Shariah has not affirmed these effects, it will be kufr to attribute it to hallucinated physical causes notwithstanding the validity of created objects and entities being capable of manifesting effects. Thus, when the Shariah has not affirmed contagion for the plague, on the contrary having negated it, it is improper, to put it mildly, to affirm this effect for it. When an affirmation is in conflict with the Shariah, it must be rejected regardless of the secondary cause and its effect being within the Power of Allah Azza Wa Jal.

Regardless of the notion of contagion relative to camels stemming from this Hadith No.3, it is not the

basis for a narrative to deny the veracity of Rasulullah's explicit and emphatic proclamation: "*Laa adwaa – There is no contagion*". And Hell for the agents of the kuffaar plotters.

The denial of Hadhrat Abu Hurairah (Radhiyallahu anhu)

Commenting on the *Laa adwa* Hadith, Karaan, the lackey of the atheist shayaateen, says:

"It is recorded in Sahih Muslim that Abū Hurayrah would always transmit this hadith together with the hadīth that negates contagion. However, a time came when he absolutely refused to transmit that hadith, restricting himself only to this hadith of the camels. When reminded of it by some of his closest pupils he actually grew angry and pointedly refused, leaving them, drew the erroneous conclusion that he had either forgotten the hadith negating contagion, or that it had become abrogated.

May Allah's mercy be upon Sayyidunā Abū Hurayrah and his pupils! He had neither forgotten nor was there any abrogation. If anything, Abū Hurayrah had become aware of an imbalance that overemphasised divine causation at the expense of created causation, and this refusal to transmit the one hadith was his

attempt at restoring the balance established by Rasūlullāh (Sallallahu alayhi wasallam).

The obligation of restoring balance whenever it is lost or upset continues to rest upon the shoulders of the 'Ulamā of the Ummah."

(End of the misinterpretation of a copro-imbalanced mind)

Debunking this load of rubbish extrapolation predicated by Karaan on his faith in the kufr theories of the atheists and mushrikeen, Imaam Nawawi (Rahmatullah alayh) commented:

"The Jamhoor Ulama said: It is incumbent to reconcile these two Hadith, for both are Saheeh. They said: The way of reconciliation is that the meaning of the Laa adwaa hadith is the negation of the belief of Jaahiliyyah. It was the belief that sickness and disease were contagious of their own accord, not by the act of Allah Ta'ala whereas the Hadith (i.e. the camel Hadith).....

This which we have narrated, regarding the authenticity of both Hadith and the reconciliation, is the correct view of the Jamhoor Ulama. This is the fixed reference (i.e. the view to rely on). The (view of) Abu Hurairah forgetting the Laa adwaa Hadith shall not be preferred because of two reasons: (1) A

narrator forgetting a Hadith which he has narrated is not censured by the Jamhoor Ulama. On the contrary, amal with it is Waajib. (2) This text (i.e. Laa adwaa as reported by Abu Hurairah) is confirmed by narrations other than the narration of Abu Hurairah. Verily Muslim has narrated this (Laa adwaa) Hadith from the narration of As-Saaib.....”

In the final analysis, Imaam Nawawi (Rahmatullah alayh) as well as authorities said: *“Allah knows best the meaning of the statement of Rasulullah (Sallallahu alayhi wasallam).”*

Even the two-causation theory does not satisfactorily reconcile the two seemingly contradictory narrations.

It is utterly false and perfidious to attribute falsehood to Hadhrat Abu Hurairah (Radhiyallahu anhu). It is inconceivable that Hadhrat Abu Hurairah (Radhiyallahu anhu) would resort to *Kitmaanul Haqq (Concealing the Truth)* – the Haqq which he had heard from Rasulullah (Sallallahu alayhi wasallam). There was no *“imbalance that overemphasised divine causation....”* as excreted by the kufr-oriented brain of Karaan, which could have compelled Hadhrat Abu Hurairah (Radhiyallahu anhu) to speak a brazen LIE – to wilfully deny what he knew and what he had heard from Rasulullah (Sallallahu alayhi wasallam). Neither

Imaam Nawawi nor any other of the illustrious Ulama of Islam has ventured the theory of ‘imbalance’ which Karaan has fabricated in his endeavour to promote the wares of the Bill Gates Gang of vaccine plotters.

If there had been any misconception (‘imbalance’) regarding the categorical refutation of contagion stated in the *Laa adwaa* Hadith which he had narrated, then most certainly he would have endeavoured to correct the misconception. He would not have resorted to a LIE. He would not have deliberately refuted Rasulullah’s unequivocal proclamation whilst being fully aware thereof. A Sahaabi NEVER acts with perfidy as these Karaan-Bham-Menk type Munaafiqeen do even if the Hadith goes contrary to his fatwa. They dutiously and with honesty submitted to the command of Rasulullah (Sallallahu alayhi wasallam): “*Disseminate from me even if it is one aayat (Hadith).*” The sacred task which the Sahaabah had to execute was deliverance of the Ahaadith as they had heard the Ahaadith from Rasulullah (Sallallahu alayhi wasallam). Rasulullah (Sallallahu alayhi wasallam) had clarified to his Sahaabah that there would be Ulama from the Taabieen who will understand the purport of the Ahaadith better than even the Sahaabah. Not all the Sahaabah were Mujtahids and Fuqaha. The vast majority was of the laity.

Thus, the calumny of Abu Hurairah denying the veracity of the Hadith and categorically claiming that he never narrated it, based on deliberation and wilful refutation, is inconceivable, and is expected of Shiah.

A classic example of this attitude of the Sahaabah – the attitude of disseminating Ahaadith in the exact manner they had heard it or could remember it – is the wrathful attitude of Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu). It is well-known that Abdullah Ibn Umar (Radhiyallahu anhu) was totally against women attending the Musjid. In fact, he and Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhuma) would stand outside Musjidun Nabawi and pelt women with pebbles when they attempted to enter the Musjid. He chased them away from the Musjid.

Whilst discussing this newly-enacted Ijmaa' of prohibition of the Sahaabah initiated by his father Hadhrat Umar (Radhiyallahu anhu), he (i.e. Ibn Umar) said to his son, Bilaal: *“Rasulullah (Sallallahu alayhi wasallam) said that women should not be prevented from the Musjid.”* Thereupon, Bilaal (his son) blurted out: *“But we shall prevent them.”* Enraged by a response which he (Ibn Umar) construed as insolence, he swore his son in a manner which he had never displayed in his life, and until he died he did not speak

to him. Although Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) believed in the prohibition of women attending the Musjid and actively enforced the prohibition due to the changing circumstances as confirmed by Hadhrat Aishah (Radhiyallahu anha), he could not tolerate a comment which he construed to be disrespectful of Rasulullah (Sallallahu alayhi wasallam).

It is therefore inconceivable that such a senior Sahaabi as Hadhrat Abu Hurairah (Radhiyallahu anhu) would wilfully deny and angrily reject a Hadith which he himself had heard from Rasulullah (Sallallahu alayhi wasallam). Just as Hadhrat Ibn Umar (Radhiyallahu anhu) accepted and narrated Rasulullah's Hadith pertaining to allowing women to the Musjid, but opined to the contrary on valid Shar'i basis, so too would have been Hadhrat Abu Hurairah's attitude if he had remembered the *Laa adwaa* Hadith, but considered it prudent – a prudency dictated by changing circumstances – to issue a fatwa contrary to the express proclamation of Rasulullah (Sallallahu alayhi wasallam). He would not stoop to the despicable level of speaking a LIE and wilfully denying the truth, and concealing what Rasulullah (Sallallahu alayhi wasallam) had said.

It is clear that Hadhrat Abu Hurairah (Radhiyallahu anhu) had totally forgotten. The Hadith had disappeared from his memory. There is no capital gains tax for the jaahil Karaan, in this slip of memory of Hadhrat Abu Hurairah (Radhiyallahu anhu) in view of the fact that the very same Hadith is authentically narrated by other narrators as well.

The correction of any ‘imbalance’ such as Karaan’s calculated hallucination dictates could have been effected by means of explanation. The way is not to deny the Haqq, especially deny and conceal the Hadith of Rasulullah (Sallallahu alayhi wasallam) who said that he who conceals the Haqq will be fitted with reins of fire on the Day of Qiyaamah.

Before proceeding to demolish Karaan’s spurious and stupid argument which he structures on the basis of Hadith No.4, we again remind readers that the issue of dispute is NOT contagion. Contagion is a peripheral factor which Karaan and the rest of the mob of munaafiqeen are mismanipulating as a red herring – as a diversion to deflect from the real issue, namely: *The conduct of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah during a plague.*

In the current bogus ‘pandemic’, Muslims must be guided by the Sunnah of Rasulullah (Sallallahu alayhi

wasallam), not by the misinterpretation of Ahaadith and the whimsical opinions of juhala of this belated century in close proximity to Qiyaamah. Their interpretation is underlined by the shaitaani agenda to uphold the theory of the atheists who are Satanists – devil-incarnate. It is only in support of these Satanists and to impose their kufr protocols on Muslims that the vilest of the ulama-e-soo' have destroyed their Imaan by knowingly mismanipulating the Ahaadith for the sake of compliance with the protocols of the Satanists.

To be continued, Insha-Allah, in part 2.

Update

Mujlisul Ulama decided there is no need for Part 2 of the refutation since Taha Karaan has passed away.